A Discourse Analysis of Education for Social Justice Focusing on Sustainable Development, Equality and Economic Development: Implications for Teaching and Learning

ZAYD WAGHID

B.Comm., P.G.C.E., B.Ed. (Honours), M.Ed. *cum laude*

Dissertation presented in partial fulfilment of the requirements for the degree of
PhD in Education Policy Studies
at

STELLENBOSCH UNIVERSITY

Promoter: Prof. B. van Wyk
Co-promoter: Prof. L.L.L. le Grange

December 2014

DECLARATION

By submitting this dissertation electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the sole author thereof (unless to the extent explicitly otherwise stated), that production and publication thereof by Stellenbosch University will not infringe any third party rights and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

……

Zayd Waghid Date: 5 November 2015

ABSTRACT

This dissertation offers a critical discourse analysis of the Grade 11 Economics Further Education and Training learning goals in relation to the Growth and Development Policy Frameworks promulgated by the democratic government of South Africa. Specifically, through an interpretive analysis of both text and context, this dissertation examines the possibility of an education for social justice in the forms of sustainable development, equity and economic development manifesting in a local high school, more specifically in the teaching and learning in the Economics classroom. With the aid of a critical discourse analysis of three films – *An Inconvenient Truth, Into the Wild* and *The Gods Must Be Crazy* – supported by analyses of the learners' comments on Facebook in relation to the films and the learners' interview comments, it was found that it is possible to cultivate an education for social justice in a classroom, as is evident from the following justifications: First, the learners and I (as educator) developed a critical awareness and acquired more informed understandings of social injustices, such as unsustainable forms of human experience, societal inequities, and the negative effects of economic under-development that work against issues of need, equality, and desert – all aspects of social justice; second, the learners were initiated into inclusive, deliberative and equal pedagogical relations through which they developed an enhanced cognitive ability to express their points of view; and third, the learners and I came to the distinct realisation that social injustice can only be addressed through an internalisation of the transformative learning goals of the Economics curriculum commensurate with the goals of the Growth and Development Policy Frameworks (GDPFs), which should provoke us into bringing about social change both within and beyond the classroom.

Despite the criticism that an education for social justice is not always attentive to the learning goals of the curriculum, this study has found that it is possible to cultivate an autonomous self who is cognisant of social change; pedagogical relations that are constituted by deliberations, inclusivity and the equal expression of informed speech; and a form of human agency that can disrupt societal inequities and oppressions without always having to be told (by an educator) to do so.

OPSOMMING

Hierdie proefskrif ’n kritiese diskoersanalise van die leerdoelwitte van Verdere Onderwys en Opleiding aan met betrekking tot Graad 11 Ekonomie, in samehang met die Groei- en Ontwikkelingsbeleidsraamwerke wat deur die demokratiese regering van Suid-Afrika gepromulgeer is. Meer spesifiek ondersoek hierdie proefskrif met behulp van ’n verklarende ontleding van beide teks en konteks die moontlikheid dat ’n opvoeding vir sosiale geregtigheid in die vorme van volhoubare ontwikkeling, billikheid, en ekonomiese ontwikkeling in ’n plaaslike hoërskool kan manifesteer, meer spesifiek in die onderrig en leer in ’n Ekonomie klaskamer. Met behulp van ’n kritiese diskoersanalise van drie rolprente – *An Inconvenient Truth, Into the Wild,* en *The Gods Must Be Crazy* – ondersteun deur ’n analise van die leerders se kommentaar oor die rolprente op Facebook en die leerders se werkstukke en kommentare in fokusgroeponderhoude, is bevind dat dit moontlik is om ’n opvoeding vir sosiale geregtigheid in ’n klaskamer te ontwikkel, soos uit die volgende regverdigings duidelik is: Eerstens, ek (as opvoeder) en die leerders het ’n kritiese bewussyn ontwikkel en ’n meer ingeligte begrip van sosiale ongeregtighede bekom, naamlik onvolhoubare vorme van menslike ervaring, sosiale onbillikheid, en die negatiewe uitwerkinge van ekonomiese onderontwikkeling wat werk teen aspekte van sosiale geregtigheid soos kwessies van behoefte, gelykheid, en beloning; tweedens, die leerders het hulleself in inklusiewe, beraadslagende en gelyke pedagogiese verhoudings geïnisieer waardeur hulle ’n uitgebreide kognitiewe vermoë ontwikkel het om hulle opinies uit te druk; en derdens, ek en die leerders het tot die unieke besef gekom dat sosiale geregtigheid slegs aangespreek kan word deur middel van ’n internalisering van die transformerende leerdoelwitte van die Ekonomie kurrikulum, in samehang met die doelwitte van die Groei- en Ontwikkelingbeleidsraamwerke (GOBRe), wat ons moet prikkel om sosiale verandering binne en buite die klaskamer te bewerkstellig.

Ten spyte van die kritiek dat ’n opvoeding vir sosiale geregtigheid nie noodwendig bedagsaam is teenoor die doelwitte van die kurrikulum nie, het hierdie studie bevind dat dit wel moontlik is om die volgende te ontwikkel: ’n outonome self wat bewus is van sosiale verandering; pedagogiese verhoudings wat bestaan uit beraadslaging,

inklusiwiteit en die gelyke uitdrukking van ingeligte spraak; en ’n vorm van menslike agentskap wat sosiale onbillikhede en onderdrukking kan ontwrig sonder dat daar altyd (deur die opvoeder) voorgeskryf moet word .

ACKNOWLEDGEMENTS

I remain indebted to the Almighty Allah, for His Guidance and Wisdom.

I am indebted to my promoter, Prof. Berte van Wyk, and co-promoter, Prof. Lesley le Grange, for their meticulous feedback on my manuscript. The advice and guidance they offered throughout the writing of this dissertation have not gone unnoticed. I am endlessly grateful for their support. I am also grateful for the financial assistance received from Prof. van Wyk towards the finalisation of this dissertation.

My sincere gratitude to the examiners, Prof. Steve Gough (Bath University, UK), Prof. Mary Ryan (Queensland University of Technology, Australia) and Prof. Chris Reddy (Stellenbosch University, South Africa), for their insightful comments on an earlier draft of the dissertation. My substantive revisions have been influenced by their critical engagement with the manuscript and constructive comments made during the viva voce.

A special word of thanks goes to my parents, Yusef and Niedah, who have constantly encouraged and supported me throughout this study and have been my constant source of inspiration throughout my professional career. I also acknowledge the altruistic support of my spouse, Faatimah Kimmie.

I am also grateful to the Western Cape Education Department and the South Peninsula High School Governing Body, for granting permission for the research to be done at the school, in particular with the Grade 11 Economics learners of 2013. My gratitude also goes to the Research Ethics Committee of Stellenbosch University whose critical comments to my ethical clearance submission contributed to the finalisation of the project.

TABLE OF CONTENTS

DECLARATION i
ABSTRACT ii
OPSOMMING.....iii
ACKNOWLEDGEMENTS v
TABLE OF CONTENTS vi
CHAPTER 1: EDUCATION FOR SOCIAL JUSTICE FOCUSING ON SUSTAINABLE DEVELOPMENT, ECONOMIC DEVELOPMENT AND EQUITY (INCLUDING EQUALITY)..... 1
1.1 Orientation of the Study 1
1.2 Statement of the Problem 18
1.3 Outline of the Study 21
1.4 Ethical Considerations and Issues of Validity, Reliability and Credibility 22

CHAPTER 2: CRITICAL DISCOURSE ANALYSIS AND EDUCATIONAL RESEARCH 23
2.1 Introduction 23
2.2 Discourse Analysis as Research Design for an Exploration of the Learning Goals of Economics (FET Phase) in Relation to Education for Social Justice 25
2.2.1 Discourse Analysis as Design 25
2.2.2 Brief Overview of Meanings that Constitute Discourse Analysis 26
2.2.3 The Significance of Critical Discourse Analysis for this Research 31
2.3 Research Methodology: Clarity of Interpretation 36
2.4 Research Method: Document (Textual) Analysis 39
2.5 Visual Literacy as a Mode of CDA 42
2.6 Summary 46

CHAPTER 3: CURRICULUM POLICY CHANGE IN SOUTH AFRICA: FROM THE NATIONAL CURRICULUM STATEMENT (NCS) TO CURRICULUM ASSESSMENT

AND POLICY STATEMENT (CAPS) IN REFERENCE TO ECONOMICS EDUCATION 48
3.1 Introduction 48
3.2 The National Curriculum Statement (NCS) and its Implementation 49
3.2.1 Changes in Curriculum Policies in South Africa since 1994 52
3.2.2 An Overview of the National Curriculum Statement Grades 10-12 53
3.2.3 Curriculum Assessment Policy Statement (CAPS) 55
3.2.4 Economics for Grades 10 to 12 57
3.2.5 My Professional Development as Economics Educator and My Understanding of Thematic Learning Goals 64
3.3 Economic Policy Frameworks: Goals and Strategies 68
3.3.1 Reconstruction and Development Programme (RDP) 77
3.3.2 Growth, Employment and Redistribution (GEAR) Plan 82
3.3.3 Accelerated Shared Growth Initiative of South Africa (AsgiSA) 88
3.3.4 New Partnership for Africa's Development (NEPAD) 91
3.3.5 New Growth Path (NGP) 99
3.3.6 National Development Plan (NDP) 105
3.4 Summary 109

CHAPTER 4: EDUCATION FOR SOCIAL JUSTICE THROUGH SUSTAINABLE DEVELOPMENT, ECONOMIC DEVELOPMENT AND EQUITY 110
4.1 Introduction 110
4.2 Education for Social Justice 120
4.3 Instances of Education for Social Justice 132
4.3.1 Education for Social Justice through Sustainable Development 132
4.3.2 Education for Social Justice through Economic Development 142
4.3.3 Education for Social Justice through Equity 153
4.4 Summary 168

CHAPTER 5: CRITICAL DISCOURSE ANALYSIS OF THREE FILMS: EDUCATION FOR SOCIAL JUSTICE IN THE MAKING 169
5.1 Introduction 169

5.1.1 The Potentialities of the Learners 177
5.1.2 Descriptions of Films 178
5.2 Critical Analysis of Films in Relation to Education for Social Justice .. 180
5.2.1 CDA of Screenshots on Sustainable Development (Film 1 – *An Inconvenient Truth*) 184
5.2.2 CDA of Screenshots on Equity (Film 2 – *Into the Wild*) 193
5.2.3 CDA of Screenshots on Economic Development (Film 3 – *The Gods Must Be Crazy*) 204
5.3 Summary 210

CHAPTER 6: FINDINGS, RECOMMENDATIONS AND LIMITATIONS .....
6.1 Introduction 211
6.2 Findings of Study 212
6.2.1 Autonomous Self as Site for Pedagogical and Social Change 213
6.2.2 Cultivation of Deliberative, Inclusive and Equal Pedagogical Relations..... 215
6.2.3 Learners Becoming Disruptive Agents of Change 217
6.2.4 On Being an Ignorant Educator 218
6.2.5 Visual Literacy Enhances Teaching and Learning 219
6.3 Recommendations 220
6.3.1 Establishing Inclusive Social Justice Intervention at School 220
6.3.2 Enhancing Socially Just Teaching and Learning 220
6.3.3 Learning to Teach for Social Justice 221
6.4 Limitations..... 222
6.5 Some Reflection on the Findings and the Goals of Economic Policy and the Curriculum 223
6.5 Summary 224

REFERENCES 228

APPENDICES 256

List of Abbreviations

Accelerated and Shared Growth Initiative for South Africa (AsgiSA)

African National Congress (ANC)

African Union (AU)

Congress of South African Trade Unions (COSATU)

Corporate social responsibility (CSR)

Curriculum and Assessment Policy Statement (CAPS)

Decade of Education for Sustainable Development (DESD)

Department of Education (DoE)

Department of Basic Education (DoBE)

Education for Sustainable Development (ESD)

Environmental Action Programme (EAP)

Further Education and Training (FET)

Gross domestic product (GDP)

Growth and Development Policy Frameworks (GDPFs)

Growth Employment and Redistribution (GEAR)

Johannesburg Securities Exchange (JSE)

Local economic development (LED)

Millennium development goals (MDGs)

National Curriculum Statement (NCS)

National Development Plan (NDP)

New Growth Path (NGP)

New Partnership for Africa's Development (NEPAD)

Organisation of the Petroleum Exporting Countries (OPEC)

Postgraduate Certificate in Education (PGCE)

Reconstruction and Development Programme (RDP)

Revised National Curriculum Statement (RNCS)

South African Reserve Bank (SARB)

Southern African Development Community (SADC)

Sustainable Development Strategy (SDS)

Sustainable human development (SHD)

Truth and Reconciliation Commission (TRC)

United Nations (UN)

United Nations Educational, Scientific and Cultural Organisation (UNESCO)

United Nations Conference on Environmental Development (UNCED)

World Bank (WB)

CHAPTER 1

EDUCATION FOR SOCIAL JUSTICE, FOCUSING ON SUSTAINABLE DEVELOPMENT, ECONOMIC DEVELOPMENT AND EQUITY (INCLUDING EQUALITY)

1.1 Orientation of the Study

Post-apartheid schooling in South Africa is challenged with the task of contributing towards social justice, as has been evident from the emergence of a plethora of education policies following the promulgation of the South African Schools Act in 1996. The newly elected democratic government of 1994 was faced with the mammoth task of completely restructuring and rebuilding the education system and redressing the inequities of the past (OECD, 2008: 37). When one looks at some of the education statistics of the country in 1994, one finds that there were nearly twelve million students at 27 500 educational institutions, including 330 000 students at the 21 universities and 137 000 students at the 15 technikons, served by a staff complement of about 470 000, of whom were 370 000 educators (OECD, 2008: 37). With such a high student-to-teacher ratio, one can only question the quality of the service delivery by education during this period of economic stagnation. The post-apartheid government was clearly tasked with the sole responsibility of addressing any backlogs that existed in education, particularly the issue of the economic exclusion and marginalisation of the poor.

Since 1994, the government has worked to transform most facets of the education system, with consistent and persistent efforts being made to make education structurally accessible to all who were previously discriminated against and marginalised (OECD, 2008: 38). Also, education financing has been redirected specifically towards considerations of equity, redress, accessibility and affordability, with school governance having been decentralised, improvements in educators' qualifications high on the agenda, a new curriculum high in knowledge and skills and based on the values of the Constitution having been introduced and streamlined, with procedures set in place to monitor educational quality (OECD, 2008: 38). Despite efforts by the government to

produce a system of education that is far more equitable, efficient and of better quality, the legacy of apartheid's inequalities has not been eradicated and we still find a great disparity of wealth between rich and poor schools in South Africa.

According to the South African Constitution of 1996, education ought to be transformed and democratised in accordance with the values of human rights and freedom, human dignity, equality, non-sexism and non-racism, and this should guarantee the right to basic education for all, including adult basic education (OECD, 2008: 38). Educational institutions are the cornerstone of a democratic society for all citizens of a country, and the Constitution of 1996 reinforces this by stating that all individuals ought to have a quality education irrespective of their race, religion, ethnicity and culture. Furthermore, through the National Education Policy Act of 1996, the Minister of Education, together with the nine provincial departments of education, is responsible for setting the political agenda and determining the national norms and standards for education planning, governance, provision, evaluation and monitoring (OECD, 2008: 39). Funding and executive responsibilities are integral to the nine education departments for all General Education and Training (GET), Further Education and Training (FET), and formal Adult Basic Education and Training (ABET) (OECD, 2008: 39). Funding is the key to redressing the injustices of the past, and it is the government's responsibility to fund schools in poor and disadvantaged areas of South Africa, and to provide educational and financial resources to these schools. Through structural adjustments to the economy, the government has built new schools for all citizens and provided learners with bursaries for further studies – key steps to develop the South African economy and correct the injustices of apartheid inherited by the current government.

The South African Schools Act of 1996 aims to provide for a uniform system for the organisation, governance and funding of schools, seeking to ensure that all learners have the right to quality education without being discriminated against, regulates the provision of public schools and educational institutions, the governance of schools, the funding of schools and the establishment and funding of private schools (OECD, 2008: 39). The SA Schools Act of 1996 reinforces the Constitution and the National Education Policy Act of 1996 in the implementation of financing and in the enactment of the rights

of all democratic citizens of South Africa. Similarly, Education White Paper 6 on Inclusive Education (2001) describes the government's intent to implement inclusive education at all levels in the education system by 2020 reducing barriers to learning and facilitating the inclusion of vulnerable learners (OECD, 2008: 40). Inclusivity and democracy are crucial if social justice is to be achieved in South Africa, and if we are to address barriers to learning that exist in today's society. It is here that I situate myself as an educator in a public high school wanting to make a contribution through improving classroom pedagogy along the lines of enhanced inclusivity and democratic relations with learners as actions that can possibly advance social justice. Of course, education for social justice has been critiqued on the basis that it is too small scale and that it fails to attend to learning goals of education systems (Sleeter, 2001). Likewise, it is recognised that there is a dearth of rigorous empirical investigations to achieve learning goals (Zeichner, 2005). It is through this dissertation that I respond to such critiques by making a case for the examination of teaching and learning in the classroom in relation to an education for social justice.

The quality assurance and certification of all general and further education and training bands of the National Qualifications Framework (NQF) is undertaken by Umalusi in terms of the General and Further Education and Training Quality Assurance Act of 2001 (OECD, 2008: 40). The Skills Development Act of 1998 addresses the issue of skills development in South Africa and, with the aid of 24 Sector Education and Training Authorities (SETAs), is able to attend to the economic, private and public spheres of society and specifically education (OECD, 2008: 41). Quality education is integral to the economy if we hope to see a South Africa with skilled, trained and qualified employees at the workplace. It is only when we have qualified workers from diverse backgrounds in the economic, private and public spheres that we will be able to see an improvement in the gross domestic product (GDP) of the economy, which is necessary for economic growth to occur and hence for social justice.

The National Curriculum Statement (NCS) of 2002 aims to develop the full potential of all learners as democratic citizens of South Africa by creating a lifelong learner who is independent, confident, numerate, literate and multi-skilled (OECD, 2008: 41). To

improve its implementation, the NCS was amended in 2011 and a single, comprehensive Curriculum and Assessment Policy Statement (CAPS) was produced. This dissertation has been inspired by my personal involvement in education studies for the past twelve years, including six years of in-service teaching – that is, after having obtained a teaching qualification I was appointed in a public school where I have been teaching for the past six years. My encounter with education policy, in particular the National Curriculum Statement, has attracted me to this study of Economics education policy. Stephen Ball's (2006: 44) use of 'policy as text' and 'policy as discourse' have been instrumental in my examination of the learning outcomes of the National Curriculum Statement (NCS), primarily because the former conceptions of policy prior to the announcement of the NCS are concerned with 'statements', 'frameworks of sense' and 'thought', together with the 'use of propositions and words' and 'possibilities for thought' respectively (Ball, 2006: 44-48). Hence, I am attracted to an examination of the NCS and CAPS and their learning goals in relation to Economics education. By way of background, I situate this study with reference to the emergence of the CAPS. This document was developed for each subject to replace the old Subject Statements, Learning Programme Guidelines and Subject Assessment Guidelines for Grades R to 12 (Department of Basic Education, 2011: 3). The purpose of CAPS is to equip learners, irrespective of their socio-economic background, race, gender, physical or intellectual ability, with the knowledge, skills and values necessary for self-fulfilment and meaningful participation as democratic citizens (Department of Basic Education, 2011: 3). The government's attempts are clear with regard to the achievement of social justice in South Africa through the implementation of CAPS, as well as with the NCS mentioned earlier. Thus, what can be inferred from the various education acts and policy documents mentioned above is that the achievement of social justice through education is considered a high priority for the government, and this has motivated my interest in pursuing this study. As an educator who ought to implement CAPS in a local high school I am inspired to contribute towards educational change in relation to my own classroom pedagogy using the FET Economics curriculum to expedite classroom activities of a transformative kind.

Moreover, the learning goals of the Further Education and Training (FET) Economics curriculum seem to align with the government's Growth and Development Policy Frameworks (GDPFs), in particular showing how social justice can be realised. The following GDPFs are discussed in Chapter 3: the Reconstruction and Development Programme (RDP) of 1994, which indicated that the South African government was committed to an integrated and sustained process of development that would be driven by the people themselves, to provide security and peace, deepen democracy and build the nation (Midgley, 2001: 269; Motshega, 2007: 154; Villa-Vicencio, 2007: 150); the Growth Employment and Redistribution (GEAR) strategy, which aims to redress the issues that the RDP failed to address and the goals it failed to deliver upon; the Accelerated Shared Growth Initiative of South Africa (AsgiSA), which started in 2006 and consists of a limited set of interventions intended to serve as catalysts for accelerated and shared growth development (Democratic Alliance, 2007); the New Partnership for Africa's Development (NEPAD), which is an initiative by African leaders under the auspices of the African Union (AU) that grew out of the Organisation for African Unity (OAU) and was initiated in Lusaka, Zambia in July 2001; and the New Growth Path (NGP), published in 2009, that aimed at the creation of decent work that would influence the attraction of investment and job-creation initiatives (Republic of South Africa [RSA], 2010: 1). What can be inferred from the various Growth and Development Policy Frameworks (GDPFs) mentioned above is that the achievement of social justice through education is considered a high priority for the present government. More recently, the government released its new National Development Plan 2030. On 11 November 2011, Trevor Manual, the Minister in the Presidency, introduced the National Development Plan (NDP) as a Growth and Development Policy Framework (GDPF) seeking to eliminate poverty and reduce inequality by 2030 (RSA, 2011: 1). The NDP seeks to empower all citizens of South Africa who have the capabilities to grasp the ever-broadening opportunities available, and to change the life chances of millions of people in South Africa, particularly the youth, who remain stunted by the legacy of apartheid (RSA, 2011: 1). South Africa has the means, the goodwill, the people and the resources to eliminate poverty and inequity. This, however, can only be realised if people are capable of creating opportunities for themselves (RSA, 2011: 1). The capabilities that each person needs to live the life that they desire require a country

where there is access to quality education and skills, decent accommodation, nutrition, safe communities, social security, transport and job opportunities, in a state that is capable and where there is leadership in all sectors of society, hence a pact for mutual sacrifice and trust (RSA, 2011: 1). Also, the success of the NDP is premised on the active efforts and participation of all South Africans in their own development; the effective redressing of the injustices of the past; faster economic growth and higher investment and employment; rising standards of education, a healthy population and effective social protection; strengthened links between economic and social strategies; an effective and capable government; and collaboration between the private and public sectors (RSA, 2011: 2).

The NDP proposes creating new jobs and livelihoods; expanding infrastructure; transitioning to a low-carbon economy; transforming urban and rural spaces; improving education and training; providing quality health care; building a capable state; fighting corruption and enhancing accountability; and transforming society and uniting the nation (RSA, 2011: 5 -6). It also proposes to create 11 million jobs by 2030 by establishing an environment for sustainable employment and economic growth; promoting employment in labour-absorbing industries; raising exports and competitiveness; strengthening government's capacity to give leadership to economic development; and mobilising all sectors of society around a national vision (RSA, 2011: 10). In order to make meaningful, rapid and sustained progress in reducing poverty and inequality over the next 20 years, South Africa needs to write a new story, about a country that is just, fair, prosperous and equitable, a country that each and every South African can proudly call home (RSA, 2011: 27).

Now that I have given a cursory account of the GDPFs in South Africa, I shall contextualise this study in relation to education for social justice, considering that social justice appears to be one of the primary goals of all the GDPFs discussed earlier. This brings me to a discussion of education for social justice. A socially just system of education is one that takes human agency seriously and enables the self-development and self-determination of all citizens; provides opportunities and support for all children to exercise the range of functions necessary for developing their mature adult

capabilities; reduces or, better, abolishes structural forms of oppression that restrict peoples' access to resources and opportunities for developing and exercising their capacities or capabilities for living a decent human life; excludes no children from access to schooling (that is, respects the equal right to education for all); and excludes no children from access to learning within schools (thus guarding against internal exclusion) (Pendlebury & Enslin, 2004: 40). Apartheid South Africa epitomised a state of social injustice in which structural inequalities severely restricted access to resources and opportunities to develop and exercise capabilities for the majority of people, leaving it to a continuous challenge by post-apartheid education to 'ensure that South Africans have the knowledge, values, skills, creativity and critical thinking required to build democracy, development, equity, cultural pride, and social justice' (Ministry of Education, in Pendlebury & Enslin, 2004: 41).

As the official opening move in developing education policy in a post-apartheid state, the White Paper on Education and Training casts the draft Bill of Rights as its moral framework and affirms basic education (including adult education) as a universal right (Department of Education, in Pendlebury & Enslin, 2004: 41). Education needs to be made available and accessible to all democratic citizens on the grounds of non-discrimination and non-repression and, in so doing, establish conditions for social justice. The South African Schools Act of 1996 as a policy reinforces the principle of non-discrimination, which makes school compulsory for children between the ages of seven and fourteen, and thus guarantees learners equal access to education (Republic of South Africa, in Pendlebury & Enslin, 2004: 41). Also, policy underscores the role of education as a means to social justice in terms of poverty alleviation and unemployment (Pendlebury & Enslin, 2004: 42). Unless there is a reduction in poverty, inadequate transport, the HIV and AIDS pandemic and discriminatory practices against linguistic minorities, migrant families and people with disabilities, social injustice will always be prevalent. Social justice and equity, equality, democracy and the rule of law also are among the ten fundamental 'values' to be promoted in and through education (Pendlebury & Enslin, 2004: 44). As a high school educator it is my responsibility to contribute to the cultivation of education for social justice by developing, implementing and scrutinising a curriculum based on values, education and democracy to prepare

learners for the social, economic and political challenges of society and to better their lives as democratic citizens.

An education for social justice is considered to be an ambiguous and under-theorised concept. It has been considered as a distributive notion of justice (Fraser & Honneth, 2003); an enhancement of learning and life chances by contesting the inequities of school and society (Cochran-Smith, 2004); and as the recognition of significant disparities in the distribution of educational opportunities, resources and academic achievement on the part of educators (Michelli & Keiser, 2005). In this dissertation, I position myself as an educator for social justice who considers the purpose of teaching and learning as an opportunity to enact change with learners in a Grade 11 Economics classroom. By under-theorisation of an education for social justice is meant that the concept has not been examined critically enough in relation to the work of educators who take a social justice and equity approach to teaching. Educators' understandings of the societal or structural roots and causes of inequitable social conditions and problems that they and their learners encounter, such as classism, racism, sexism and homophobia, their social and cultural capital, and their social and economic situation have not as yet been fully understood by them (Ginwright, 2008: 21). In a study conducted by Moore (2008: 608) on pre-service elementary educators' emerging identities as science educators, she concluded that it was at the classroom level that many felt that they had control or agency in teaching to modify the curriculum and respond to learners' requirements in empowering and transformative ways, without necessarily articulating how empowering and transformative the pedagogical activities with learners turned out to be. There are also others, like Hytten (2006), Brown (2004) and James (2012), who have emerged as critical self-reflective practitioners and advocates of an education for social justice without necessarily critically analysing the democratic possibilities of such an education for social justice discourse.

On the basis of Amartya Sen's concept of 'human rights as capabilities', which refers to 'the substantive freedom of people to lead lives they have reason to value and to enhance the real choices they have' (Sen, in Vally & Zafar, 2007: 67), it is possible to adopt his concept in relation to schooling. Hence, if learners are afforded equal

opportunities to be group leaders in classroom discussions and debates pertaining to issues affecting society, then they are afforded the opportunity to make their own choices as future democratic leaders of society. We also need to look at the issues pertaining to social injustice and what is required by the state to address the issue at hand. According to Motha (in Vally & Zafar, 2007: 69) there are gaps in the provision of basic education to learners who are on the boundaries of language and xenophobia, which largely alienates these learners, notwithstanding the existence of international and national human rights instruments. The state needs to implement policies that would ensure that there are adequate and appropriately trained educators to teach in multilingual and bilingual classrooms, and to ensure that learning materials are readily accessible in the various indigenous languages of South Africa. Until poor and marginalised communities are able to make the decisions and choices that would affect them in society autonomously, social injustice will remain prevalent in this country, nearly two decades after apartheid.

Considering the aforementioned, I shall investigate, through a critical discourse analysis, how the learning goals of the FET Economics curriculum and their resonance with the GDPFs are realised in conjunction with the pedagogical activities of a Grade 11 class at the local high school where I work. Why is this an important initiative in relation to education for social justice? I begin from the premise that the research that I undertake in this dissertation is qualitative. This implies that '... meaning is socially constructed by individuals in interaction with their world' (Merriam, 2002: 3). Like all qualitative studies, the research that I engaged in for this dissertation was interested in understandings of Economics teaching and learning for Grade 11 learners in schools. The stance I take in this dissertation is to understand the linguistic intent of the education policy documents, and then to make interpretations about Economics for Grade 11 in schools from there. In the main, this qualitative study attempts to understand and make sense of policy texts in relation to the Economics curriculum in schools, which is the context. Like all qualitative studies, this research is also characterised by 'the search for meaning and understanding' (Merriam, 2002: 6). In addition, this qualitative study in the area of education policy studies requires some kind of approach according to which one

endeavours to undertake the research. This approach, I hold, is critical discourse analysis. Why?

Discourse analysis provides a means of 'getting at' certain meanings, which are constitutive of certain educational settings (Kress, 2011: 205). Before I examine discourse analysis, I want to provide some explanation of the term 'constitutive'. I use 'constitutive' as a term that explains meanings innate to concepts. In other words, 'constitutive' refers to rules that make actions what they are – that is, make actions possible and without which actions would not be possible. Some rules of actions are regulatory, such as 'Stop' and 'Don't do this or that', whereas some rules, like those of tennis, make the game of tennis possible. For instance, smashing a ball in the first court or hitting a drop shot over the net so that the other player can either return the ball before it bounces twice. These are rules of the game of tennis, without which the game would not exist. These rules are constitutive of tennis, as they make tennis what it is. Put another way, rules are those meanings of an activity (like tennis) that make it what it is without regulating action (Fay, 1996; Taylor, 1985).

Discourse analysis is an approach to education research that began about 40 years ago and took on several forms, from being associated with social action to becoming involved in textual and linguistic analyses (Kress, 2011: 207). In educational research, discourse analysis offers, on the one hand, theoretical/conceptual tools for the opening of pedagogic spaces and practices, while in its focus on language, on the other hand, it can be considered as a means for meaning making and learning (Kress, 2011: 208). Moreover, Burbules and Warnick (2006: 491) discuss various research designs (approaches) that have an impact on education policy research. These include the following: analysing a term or a concept and its uses in order to clarify meanings; deconstructing a term to problematise its usage; exploring the hidden assumptions underlying a practice or policy; sympathetically or critically considering the arguments of others; proposing alternative ends for educative efforts in the light of the individual and/or society; considering alternative modes of education in contrast to current understandings; considering closely a text in order to better consider its complex meanings; or synthesising disparate research from a variety of fields to raise

implications for educational theory and practice. In doing discourse analysis, one in the first place tries to make sense (through interpretation and understanding) of the ways in which the objectives of the Economics school curriculum have been represented conceptually, contextually and textually. In other words, discourse analysis aims to uncover the meanings of the rationale(s) that guide Economics in relation to the situations that prevail, and then to show how these articulations are presented in a language of education policy. This is what I think Taylor suggests when she explains discourse analysis as an exploration of the relationships between discursive practices, events and texts, as well as wider social and cultural structures, relations and processes (Taylor, 2004: 435). Such an explanation of discourse analysis is similar to a combination of research activities, which Burbules and Warnick (2006) refer to as 'multiple uses' of analysis in educational research. Thus, discourse analysis, first, explores how texts construct representations of the world, social relationships and social identities; and, second, it emphasises how texts are ideologically shaped by relations of power (Fairclough, 2003: 21).

Using discourse analysis as research design (approach) is important for two reasons: First, discourse analysis allows one to consider new questions, or at least to consider old questions from new perspectives, thus opening up different perspectives on the GDPFs and FET Economics learning goals. Second, discourse analysis is helpful in identifying and analysing the assumptions, definitions and understandings that underlie current understandings of the GDPFs and the Economics curriculum, thus helping to problematise, critique and expand our understanding of sustainable development, economic development and equity (including equality) – all aspects that I shall argue later on have a connection with an education for social justice. Discourse analysis will be used to aid me in my research in terms of analysing the text of both the Economics curriculum for Grade 11, as well as each of the learning goals for Economics, and thus to compare these to the text of the Growth and Development Policy Frameworks (GDPFs) (that is, using method) and to interpret and understand them (that is, using methodology) to conclude whether there is alignment between the contexts being studied.

In addition, I focus specifically on critical discourse analysis (CDA) in an attempt to show which strategies I used to uncover meanings in relation to an education for social justice, as well as accentuating my attraction to critical educational theory, which resonates with CDA. Critical discourse analysis (CDA) is a particular category of discourse analysis (DA) that focuses on an analysis of the linguistic features of a text in relation to the social discursive practices that have given rise to the production of the text (Fairclough, 2003: 156). CDA derives from a critical theory of language that aims to transform the social practices that it (language) underscores. In other words, CDA aims to address the often 'negative' power relations that dominate people's social practices (Janks, 1998: 198), with the aim to produce more equitable relations amongst them (Jorgensen & Phillips, 2002: 64). Unlike DA, which focuses on textual and contextual interpretations, CDA aims to undermine subordinating power relations between people, for instance, in the context of this study, the often asymmetrical power relations that exist between an educator and learners in a classroom. The approach to CDA I use in this dissertation draws on the work of Fairclough (2003): First, his approach to CDA focuses on an analysis of broad semiotic elements of social life, such as written language or text, visual semiosis and body language; and, second, representations of social life that highlight problems of inequality, poverty, disadvantage and exclusion (Fairclough, Jessop & Sayer, 2004). The focus of my dissertation is on an education for social justice, analysing aspects of texts (such as policy texts on economic development and curriculum), visual forms (such as Facebook screenshots and learner interviews) and body gestures and images (such as represented through film) with the aim to cultivate critically transformative practices. Hence, I am attracted to Fairclough's account of CDA that involves the following interrelated strategies: First, through linguistic analysis and semiotic analysis, one can focus on describing a text by making clear the argument or story being made, who the speaker is, to whom is being spoken, and the style of speaking being made (Fairclough, 2003: 81). The purpose is to ascertain the patterns of representation in a text that can clarify the discursive practices in a social setting (Janks, 2005: 331). Second, discursive analysis or interpretation of the text involves looking at discourses at play in a text, from both the perspective of the author who produced the text and the receiving audience of the text. Third, Fairclough's approach looks at the larger social context in which the text was produced, such as the socio-political and

historical circumstances that framed the text. Hence, CDA involves a description, interpretation and explanation as one endeavours to 'look for patterns across texts related so as to form an order of discourse, or for discontinuities and hybridity which can signal disorder and social change' (Janks, 1998: 197). These abovementioned active steps in CDA do not necessarily follow each other in systematic order, rather, text analysis (description), processing analysis (interpretation) and social analysis (explanation) offer multiple points of entry. It does not matter with which step one begins, as long as the specific CDA is informed by all three aspects. Before I offer an example of how CDA will be applied throughout the dissertation, I shall offer a further justification for why CDA and its critical, transformative approach are commensurate with my argument for an education for social justice.

CDA has its roots in critical theory, which emerged as a reaction against the dominant positivistic and interpretive paradigms of the 1960s and 1970s (Fay, 1987). Whereas positivism considers events as neutral, value-free and universally generalisable, critical theory is informed by inter-subjective actions that are value-laden and subjectively applicable to particular situations. It is mainly concerned with describing, interpreting and explaining social problems in order to challenge relations of power and dominance in society (Fairclough & Wodak, 1997: 271). Considering that the discourse of an education for social justice aims to engender social change in practices, it connects with critical theory. There is an affinity between CDA and critical theory on the basis that literacy and 'conscientisation' or consciousness-raising for transformative change are two of the prominent aspects of critical theory that cohere intimately with CDA (Kincheloe, 2007: 252). To substantiate this claim, Freire argued that literacy education could be used for liberation or domestication, which is to mean that domesticating literacies teach literacy from the point of view of superior power, inviting false communication that preserves the status quo (Freire, 2005: 35). Similarly, Wodak and Reisigl (2001) propose that CDA strives to make opaque structures of power relations and ideologies manifest via discourse analysis. Whereas CDA as a critical paradigm analyses discourse in context to examine the extent to which language, power and ideology work to maintain social hierarchies, critical theory uses consciousness-raising through problem-posing to oppose dominant power and to transform oppressive

situations (Freire, 1995: 8). In this way, critical theory and CDA adhere to one another in that they look at text and discourse historically as barometers of social processes through a discourse historical approach (Wodak, 2011); or a dialectical-relational approach (Fairclough, 1995: 2003) and its 'embeddedness' with elite power; or a socio-cognitive approach (Van Dijk, 1998), where texts act as vehicles for social change, all in the interests of obtaining more symmetrical relations of power. Following Burbles and Berk (1999: 65), who confirm the belief that society is divided by relations of unequal power, they call for a position held firmly in critical theory and CDA, which is that fostering a critical capacity in citizens is a way of enabling them to resist such oppressive power. I follow Fairclough (2003) on an analyst's journey of what CDA looks like in practice by describing, interpreting and explaining CDA from the perspective of dealing with actual texts from real life.

The South African government's most recent policy for growth and development – the National Development Plan of 2011 – will now be analysed critically to set the context in which this research took place. Simultaneously, I shall use the strategies of CDA to make certain claims about the NDP and also show how CDA was applied throughout the study. First, in describing some of the primary goals of the most recent Growth and Development Policy Framework (GDPF), namely the NDP, I found that it has the aim that the country not only develops economically, but also becomes sustainable through creating more and better jobs and establishing greater social cohesion. In turn, the country should also transform into an equitable and just society. The policy document is both an 'action plan' and a strategic document, with at least two nodal discourses: advancing economic and sustainable development, in conjunction with being transformed into an equitable and just society. In the executive summary of the NDP, the goals are clearly articulated and include job creation, expanding infrastructure, transitioning to a low-carbon economy, transforming urban and rural spaces, providing quality education and training, providing quality health care, building a capable state, fighting corruption and encouraging transformation and unity (RSA, 2011: 60). The NDP intends to expand infrastructure in order to aid manufacturing and production in key areas of South Africa (RSA, 2011: 62). It is hoped that, through innovative measures in manufacturing, the way can be paved for the future use of non-renewable resources without damaging the environment.

Second, interpreting some of the transformative goals of the NDP, I found that, throughout the document and especially in the executive summary, features of the rhetorical structure are arguments that accentuate problems together with offering solutions. For instance, the policy document highlights the problem of power shortages throughout the country that have caused a backlog in terms of the development of and production by many newly established industries because of the expensive running costs incurred when investing in power sources other than electricity. The solution is then offered that the NDP intends to move to a low-carbon economy by expanding renewable energy and waste recycling through introducing a carbon tax (RSA, 2011: 64). Also, the argument for sustainable and economic development together with equitable transformation is substantiated through the NDP's intent to transform urban and rural spaces by moving more resources to upgrade informal settlements to houses in poorly located areas (RSA, 2011: 65). This would ensure that workers are closer to their jobs. By providing improved transport, the NDP would also ensure the safety of the working class. The state is deliberative in its reasoning and inclusive, as the marginalised poor are included in the NDP's effort to redress the issue of poverty and unemployment. In a rhetorical way, the NDP articulates the goal of creating 11 million jobs by 2030 through an expansive public works programme, lowering the cost of doing business, agreeing higher salaries for all workers and increasing tourism income (RSA, 2011: 61). The NDP aims to reduce the costs incurred by firms by providing tax subsidies in order to encourage increased production and higher profits, which are necessary if there is to be an increase in the flow of money in the economy. The NDP has been inclusive in its approach by encouraging firms to create more jobs for all South African citizens through various incentives as a means for growth and development. The NDP tries to limit the gap between well-paid employers and lower paid employees by taking managers earning more than R300 000 out of the CCMA process (RSA, 2011: 61). The NDP also promotes equal relations by encouraging very skilled immigrants to work in South Africa. A rewards programme of setting up new businesses and including their partners encourages greater equality in industries and serves as an incentive for newly established firms to increase their productivity and competitiveness. Moreover, in defence of the NDP's argument for sustainable and economic development, and

equitable transformation, it acknowledges the importance of safety and security for the country's citizens. The NDP aims to fight corruption by taking political and legal steps to stop political interference in fighting corruption (RSA, 2011: 72). By setting up dedicated prosecution teams, specialist courts and judges, the NDP would ensure that there is greater deliberation and equality in the actions and prosecutions of the various parties involved (RSA, 2011: 72). Thus, whereas the first part of the policy document outlines the problems of what is happening in the country, the second part of the NDP offers solutions in terms of what 'must' be done, what is 'urgent' for the NDP to do, and what these changes 'require'. In this sense, the policy document contains a problem-to-solution argument, arguing for the proposed solution as a response to 'weaknesses'.

Third, in explaining sustainable and economic development together with equitable transformation, the NDP articulates an important underlying goal that involves transformation and unity, so that all South Africans would be encouraged to learn at least one of the African languages (RSA, 2011: 72). This would ensure that learners from diverse backgrounds are taught subject content in their first language by highly skilled and qualified educators, thus ensuring quality education and efficient learning. Through employment equity and other redress measures, transformation will continue, as stated by the NDP, in order to address the social injustices that exist in society, where greater equality is strived for within the workplace (RSA, 2011: 72). Education and training have been the driving force behind the state's intention to develop a society in which every individual is literate. The NDP has proposed numerous efforts to try to ensure that there is quality education in all spheres of society. The NDP proposes that children have at least two years of preschool to prepare them for the foundation phase at school level. This is being done through increased investments in teacher training by expanding the 'Funza Lushaka' (Educating the Nation) Bursary Scheme to attract learners to the field of teaching, particularly in mathematics, science and languages (RSA, 2011: 67). The Department of Basic Education recently took the initiative to implement a measure to test the competencies of teachers in their respective subjects – an aspect reiterated by the NDP. The NDP also states that teachers' qualifications are integral if schools are to develop and produce quality education for all learners (RSA, 2011: 67). The state also intends to improve higher education by building two new

universities – in Mpumalanga and the Northern Cape, as well as a new medical school in Limpopo and a number of academic hospitals (RSA, 2011: 68). The NDP proposes that full funding be provided to deserving students, for whom financial assistance should be provided for tuition, books, accommodation and a living allowance (RSA, 2011: 68). Thus, in achieving its goals of sustainable and economic development together with equitable transformation, the NDP accentuates the significance of education and training.

Similarly, the NDP states that development and transformation cannot occur unless emphasis is also placed on providing quality health care through numerous measures. These include recruiting, training and deploying between 700 000 and 1.3 million community health workers to implement community-based health care (RSA, 2011: 69) – an aspect of human agency. The NDP also is intent on promoting active lifestyles and balanced diets, controlling alcohol abuse and creating health awareness to reduce non-communicable diseases (RSA, 2011: 69). The NDP places emphasis on broadening the coverage of antiretroviral treatment to all HIV- and AIDS-affected individuals to ensure that there is greater equality in terms of those being treated (RSA, 2011: 69). The NDP's goal of providing quality health care is linked to economic pursuits in relation to the Economics curriculum in as far as social indicators such as health care and education are addressed. Using the visual literacy of multimodal CDA, I have been able to show the learners graphical representations of the health statistics of to our country, thus allowing them to critically evaluate the current state of the health sector and what the state is doing to address the backlog that exists within the health sector. It therefore is evident that the NDP's goals are linked to the Economics curriculum by trying to promote social change, deliberative, inclusive and equal relations, and human agency. Furthermore, the NDP places emphasis on building a capable state by mending ties between political parties and the state, as well as improving relations between national, provincial and local government (RSA, 2011: 71). The state aims to boost state-owned enterprises to help build the country, and to professionalise the police and criminal justice system – aspects of human agency and deliberation.

Hence, in doing critical discourse analysis (CDA) one textually and contextually examines what can, should or will happen in a particular situation; and one produces the necessary arguments that can either reinforce one's claims, or undermine one's position or points of view. So, if one produces arguments that suggest that the GDPFs actually undermine the Economics learning goals, then one in fact textually analyses that the GDPFs are inconsistent with the Economics learning goals. Likewise, if one contextually analyses that Economics learning goals are consistent with some of the goals of the GDPFs, one provides evidence to justify such a position. This form of critical discourse analysis relies on the meanings one constructs from data in order to come up with some plausible argument. In addition, in order to ensure in CDA that one's arguments are defensible, one endeavours to describe, interpret (argumentatively and rhetorically), and explain the data one examines with the aim to establish meanings about social change. In this dissertation I used CDA to examine (describe, interpret and explain) (1) policy documents such as the GDPFs, (2) curriculum policy such as the learning goals of the National Curriculum Statement (NCS) and Curriculum Assessment Policy Statement (CAPS), and (3) learners' Facebook comments and interview transcripts in relation to an education for social justice. This dissertation therefore has three data sets (as enumerated above) that I analyse critically in relation to the discourse of an education for social justice. In other words, a CDA is performed of the (con)textual presentations of sustainable development, economic development and equity that underscore an education for social justice.

1.2 Statement of the Problem

This brings me to my research question: Do the learning goals of the FET Economics curriculum and their resonance with the GDPFs engender opportunities for learners to learn about and engage in socially just relations in the classroom? In ascertaining whether the achievement of the learning goals of the Economics curriculum has an impact on education for social justice, subsidiary questions that needed to be taken into account included the following:

(1) Do the goals of the GDPFs align with the learning goals of the Economics curriculum?

(2) Is there sufficient evidence that, through the teaching and learning of sustainable development, economic development, and equity (including equality), learners acquire some of the important learning goals of the Economics curriculum?
(3) How do the learning goals of the Economics curriculum connect with the learning of need, desert, and equality – all aspects of an education for social justice?
(4) How can my own professional development as an Economics educator be enhanced through the teaching of Economics at a local high school?

While investigating my main research question, two dimensions were taken into account: First, my own professional practice as an Economics educator for Grade 11 learners was under investigation; and second, how the learners had attained the learning goals of the Grade 11 Economics curriculum – that is, their learning. These two dimensions are intertwined in the pedagogical process. Thus, I was situated in the study together with the learners I teach. By implication, while investigating my primary research question I looked at both teaching and learning in relation to education for social justice.

This brings me to a discussion of the motivation for this study. In Africa, the quality of schooling (in particular teaching and learning) is considered to be an important factor in the pursuit of social and economic advancement, as well as poverty reduction and inequality (Bloom, Canning & Chan, 2006: 8). As noted by Van den Berg (2007: 860), a well-functioning schooling system can enhance the preparedness of students for university so that they can contribute ably to social and economic development. However, in South Africa, not many studies have been undertaken in the field of social and economic development in relation to schooling. For instance, Fleisch (2008: 33) – a South African academic – reviewed several studies that have examined child health and educational performance that contributed to understanding the influence of socio-economic factors on schooling. He found that about 70 to 80% of learners in primary schools, mostly from historically disadvantaged communities, underachieve in mathematics and reading, whereas black and white middle-class learners from advantaged primary schools have high literacy and reading proficiencies (Fleisch, 2008: 34). Similarly, a study of the performance of learners in schools and economic development was done by Taylor (2010). Whilst Taylor's study focused on the socio-

economic status of people and its implications for future economic development, this research will examine the Further Education and Training (FET) Economics curriculum in relation to the GDPFs. Another study that investigated the South African FET Economics curriculum in relation to teacher efficacy and learner performance was done by Maistry and Parker (2010), who argue that effective learning in FET Economics happens with improved teaching, in particular on the part of confident Economics teachers. However, I did not come across studies that evaluated the intersection between the Economics curriculum and the GDPFs. According to Cassim (2010), there currently is a dearth of educational research on the FET Economics school curriculum in South Africa.

Given the above discussion, South Africa's economic growth and socio-political stability cannot be seen as unrelated to the education that learners acquire in schools. After all, the National Curriculum Statement (NCS) for Economics states as its purpose that Economics equips learners with knowledge, skills, values and attitudes that will enable them to participate in, contribute to, adapt to and survive in a complex economic society. Furthermore, it will enable learners to demonstrate a critical awareness of the benefits of responsible and sensitive resource utilisation (Department of Education, 2003: 9). Also, the objectives of the Curriculum and Assessment Policy Statement (CAPS) for Economics – a revision of the NCS done on the advice of the Minister of Basic Education, Angie Motshekga, for implementation in 2012 – are encapsulated in four topics: macroeconomics, microeconomics, economic pursuits and contemporary economic issues (Department of Education, 2010: 6). Consequently, the FET Economics curriculum prescribed for public schools has to be linked in some way to establishing conditions for achieving socio-economic advancement. But, does the curriculum incorporate an enhanced understanding for learners of the GDPFs initiated by the government over the years? For instance, in my teaching of FET Economics (Grades 10 to 12) at a local previously disadvantaged high school for the past three years, I have often been confronted with and pondered the following question: Does FET Economics at school necessarily prepare learners for participation in the country's economic, social and political spheres? This question also guided me towards this research study, in particular through creating a desire to investigate whether the current

FET Economics school curriculum in fact aligns with the government's attempts to foster economic and social development.

All education acts and policies that followed the demise of apartheid in 1994 call for educators to advocate for social justice, human rights, democratic participation and inclusion. Increasingly, in post-apartheid society, educators and researchers are addressing forms of social justice education by focusing on classroom pedagogies and educational practices that seek to deal with and combat different forms of oppression, such as racism, sexism and heterosexism (Adams, Bell & Griffin, 2007; Francis & Hemson, 2007; hooks, 1994; Kumashiro, 2002; Richardson, 2004). Now, if national policy requires that all educators are socially just, the challenge for teacher education is to produce work that can harness an education for social justice so that educators and learners can be exposed to new concepts and practices that will assist them in critically transforming their pedagogical activities. Besides the works mentioned above, Francis and le Roux (2013) recently produced a seminal work on teaching for social justice education. In this work, their concern is with white women's pre-service teacher identities and how these intersects with agency and their stance on education for social justice. In other words, this study does not explore how an education for social justice can be taught to learners and how the latter would respond to being initiated into an education for social justice. Despite reminders from Ayers (1998:1) that an education for social justice involves teaching that arouses learners and engages them in the quest to become liberated, and from Nieto (2004: 352) that learners should be involved in social justice education, such projects have not surfaced significantly in post-apartheid higher education studies, at least at a theoretical level. I consider this dissertation as an attempt to contribute to an education for social justice discourse whereby educators can change the contexts in which they function towards becoming more critical and transformative.

1.3 Outline of the Study

In Chapter 1 I provide a justification for pursuing educational research in relation to Economics education in a Grade 11 classroom at a local high school. I argue that research about the Grade 11 Economics curriculum and the GDPFs in relation to

education for social justice has the potential to contribute towards cultivating meaningful pedagogical (teaching and learning) relations.

In Chapter 2 I offer explanations for my choice of a discourse analysis research design (approach). I focus on why education for social justice can best be analysed through critical discourse analysis as text and context with the aim to improve classroom practices.

In Chapter 3 I examine the potential of the current Economics Grade 11 curriculum to contribute towards attending to some of the goals of the GDPFs.

In Chapter 4 I examine theories of and debates on education for social justice and their implications for teaching and learning in a high school, focussing on sustainable development, equity (including equality), and economic development.

In Chapter 5 I report on the views of the learners and I on an education for social justice in relation to the analysis of three films, learner comments (through Facebook discussions), and focus groups with Grade 11 Economics learners focussing on how teaching and learning have been guided by an education for social justice. Through the analysis of three films, namely *An Inconvenient Truth*, *The Gods Must Be Crazy* and *Into the Wild*, along with two focus group interviews with ten learners, I show how an education for social justice has been realised.

In Chapter 6 I provide my main findings and possibilities for future educational research on and about education for social justice, particularly how it effects teaching and learning.

1.4 Ethical Considerations and Issues of Validity, Reliability and Credibility

Embarking on discourse analysis ‘with’ learners requires that one adheres to ethical standards, such as having formally applied to the Western Cape Education Department (WCED) to do my research, and having obtained permission from the school principal, the members of staff and the parents and learners. In all cases, this study has been

supported enthusiastically. I also applied to the Research Ethics Committee of Stellenbosch University for ethical clearance via the Department of Education Policy Studies. Permission to use the school's name in the research was also requested. With regard to the learners, I continuously reinforced the importance and worth of their inputs with regard to the research, and also ensured that I received permission to use their names in this dissertation. In doing so, I have gained their trust so that we could cooperate in the quest to implement an education for social justice in the Economics classroom. For the sake of anonymity I have used pseudonyms, such as using the first letters of learners' names and surnames as they appeared on the Facebook screenshots.

CHAPTER 2

CRITICAL DISCOURSE ANALYSIS AND EDUCATIONAL RESEARCH

2.1 Introduction

In Chapter 2 I offer explanations for my choice of the discourse analysis research design. I focus on why education for social justice can most appropriately be analysed through discourse analysis as text and context with the aim to improve classroom practices. In this chapter I extend my use of discourse analysis to a limited use of multimodal discourse analysis (MDA) to examine the three films in relation to the learners' and my understandings of education for social justice. Using MDA, I expound on my use of discourse analysis in relation to the verbal expressions of the narrators; the meanings of education for social justice articulated through the gestures and movements of those involved in the films, in particular the contexts in which the films were filmed; and the underlying meanings illustrated through the images and pictures, which are not often communicated in the films in words.

I am attracted to discourse analysis (design) because it allows me to draw on clarity of interpretation (methodology) and analysis (more specifically document or (con)textual review) – that is, my method. The link between discourse analysis as design and the methodology of interpretation can be explained as follows: Whereas discourse analysis is the overall framework or approach of the research undertaken, interpretation can be considered as the framework of thinking that underpins or guides the research (that is, methodology), and (con)textual analysis can be considered the method. Regarding my methodology or theoretical framework, I wanted to reflect in a self-determining way about what I was doing in relation to the learning goals of the FET Economics curriculum and the objectives of the Growth and Development Policy Frameworks (GDPFs). This makes me concerned with meanings, in particular the ways in which the authors of the FET Economics curriculum and the GDPFs intended to give practical purposes to education and development in society. This is what Fay (1996: 25) refers to as 'the interpretation of meaning … (that is) interpreting the meaning of experiences, actions, or

their products …'. On the one hand, my methodology is interpretation, while, on the other hand, an analysis of the Economics learning goals and GDPFs as texts in relation to education for social justice (documents) would be considered as my method for this research. By using both of these I would be doing a discourse analysis. The following diagram illustrates my use of discourse analysis as design, methodology and method:

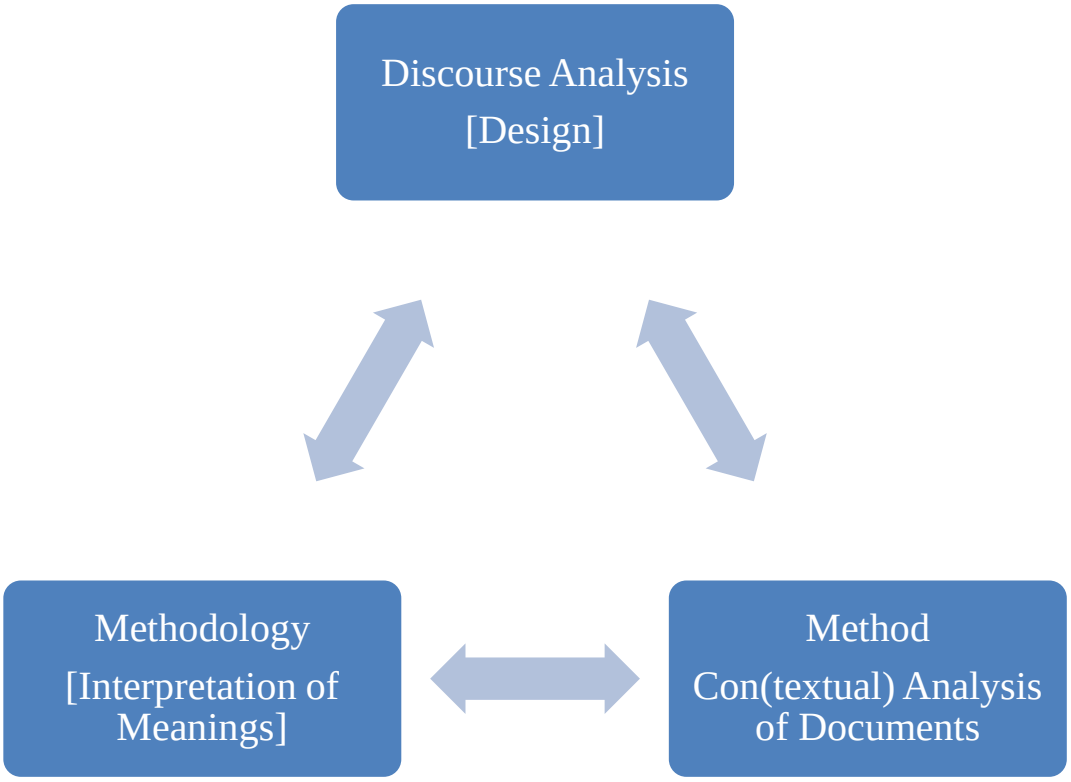


Figure 1: Discourse analysis as methodology and method

2.2 Discourse Analysis as Research Design for an Exploration of the Learning Goals of Economics (FET Phase) in Relation to Education for Social Justice

2.2.1 Discourse Analysis as Design

According to Merriam (2002: 11), 'the design of a qualitative study focused on interpretation includes shaping a problem for this type of study, selecting a sample, collecting and analysing data, and writing up the findings'. As has been stated and motivated in Chapter 1, the problem I examined involves investigating how the learning goals of the FET Economics curriculum create opportunities for learning about an

education for social justice, and how to engage in socially just relations in a school, more specifically my Grade 11 Economics classroom. In this way I have already 'shaped' my research problem (that is, the area or topic that I inquired about) and selected my sample (that is, examining the links between an education for social justice and the Grade 11 Economics curriculum). So, the collection (or construction) of data, together with my impending analyses and writing up of this dissertation, would constitute the remainder of the dissertation. In doing all the aforementioned, I use discourse analysis (as will be explained in detail later on) as a research design relevant to the area of investigation. Moreover, the features of research design include

> ... *epistemology,* which conveys philosophical assumptions about what constitutes knowledge; *theoretical perspective,* which is also philosophical in nature and informs methodological choice of methods; *methodology,* which describes the general strategies of inquiry and governs the choice of methods; and *methods*, which refers to the actual and detailed procedures of and techniques for participant selection, data collection, data analysis and reporting (Jones, Torres & Arminio, 2006: 38, italics added).

What I am interested in for the purposes of this dissertation are the following: First, what theoretical perspective lies behind the methodology in question? and, second, what methods do I propose to use? Before I answer these two questions, I first turn my attention to discourse analysis as a research design in qualitative studies.

2.2.2 Brief Overview of Meanings that Constitute Discourse Analysis

In relation to this dissertation I first critically analyse the discourse of educational policy that guided the formation of the Economics curriculum for Grades 10 to 12. Second, I determine, through critical discourse analysis, the underlying ideas that constitute the learning goals of the Economics curriculum, with reference to a critical scrutiny of the policy texts, more specifically the National Curriculum Statement (NCS) and the Curriculum Assessment Policy Statement (CAPS). Third, through critical discourse analysis I ascertain how the learning goals of the Economics curriculum, which I argue

resonate with the goals of the Growth and Development Policy Frameworks (GDPFs), can engender opportunities for learners to learn about and engage in socially just pedagogical activities in a Grade 11 Economics classroom.

Broadly speaking, discourse analysis (DA) is often equated with textual linguistics. I now examine the relationship, if any, between these two concepts. Textual linguistics and discourse analysis, as two different approaches, may be seen as being integrated if we observe the evolution of language research over time (Alba-Juez, 2009: 11; Rogers, 2004: 16; Wodak, 2011: 39). Textual linguistics only studies text, while discourse analysis is more complete because it studies both text and context (Alba-Juez, 2009: 8; Rogers, 2004: 18; Wodak, 2011: 40). However, many scholars have shifted from the approach of textual linguistics to discourse analysis as part of the natural flow of their beliefs and ideas (Alba-Juez, 2009: 11; Wodak & Krzyzanowski, 2008: 4). When one looks at the history of the two approaches we can see how this shift occurred over time. The early and uniform stage of textual linguistics went through a series of more open and diversified stages, where the 'textuality' stage emphasised the global aspects of texts and saw the text as a functional unit, larger than the sentence (Alba-Juez, 2009: 12; Rogers, 2011: 18). The 'textuality' stage thus led to the 'textualisation' or 'discourse processing' stage, where analysts set about developing process models of the activities of discourse participants in interactive settings and in real time (Alba-Juez, 2009: 12; Wertz et al., Charmaz, McMullen, Josselson, Anderson and McSpadden, 2011: 60). The current aim in discourse analysis is to describe language where it was originally found, that is in the context of human interaction (Alba-Juez, 2009: 12; Rogers, 2011: 20). The description of language in the context of human interaction refers to discourse analysis, that is, an act of interpretation of meanings, as indicated in Figure 1 above.

Despite the considerable overlap between textual linguistics and discourse analysis, both are concerned with the notion of cohesion (Alba-Juez, 2009: 7). The approach of discourse analysis is very ambiguous, as it refers to attempts to study the organisation of language above the sentence or above the clause, and therefore to study larger linguistic units, such as conversational exchanges or written texts. It is also concerned with language use in social contexts, in particular with interaction or dialogue between

speakers (Alba-Juez, 2009: 9; Rogers, 2011: 22). Here, discourse analysis can be considered as a method to analyse texts and the contexts of documents and films, as indicated in Figure 1 above. Discourse analysis tends more towards a functional approach and is viewed by authors as an all-embracing term, which would include textual linguistic studies as one approach, among others (Alba-Juez, 2009: 9; Wertz et al., 2011: 62). Discourse analysis is essentially multidisciplinary and involves linguistics, poetics, semiotics, psychology, sociology, anthropology, and history and communication research. Alba-Juez (2009: 9) goes on to mention that researchers need to devise theories that are complex and account for the textual, cognitive, social, political and historical dimensions of discourse. Thus, in discourse analysis, researchers are not concerned primarily with 'purely' linguistic facts, but pay equal or even more attention to language use in relation to political, social and cultural aspects (Alba-Juez, 2009: 10; Wodak, 2011: 42).

Discourse analysis allows discourse analysts to investigate the use of language in context, and is concerned more with what writers or speakers do, instead of with the formal relationships among sentences or propositions (Alba-Juez, 2009: 16; Wodak, 2011: 44). The approach has a social dimension and, for many analysts, it is a method for studying how language 'gets recruited on site to enact specific social activities and social identities' (Gee, in Alba-Juez, 2009: 11). Also, discourse analysts have helped to shed light on how speakers or writers organise their discourse in order to indicate their semantic intentions, as well as on how readers or hearers interpret what they read, hear or see (Alba-Juez, 2009: 17; Wodak, 2011: 44). They furthermore have contributed to the answering of important research questions, which have led, for instance, to the identification of the cognitive abilities involved in the use of symbols or semiotic systems, to the study of variation and change, and to the description of some aspects of the process of language acquisition (Alba-Juez, 2009: 17; Rogers, 2011: 22).

In the context of this dissertation and more specifically, 'discourse' encompasses not only written and spoken language such as policy documents and transcripts of learner interviews, but also visual images in the form of films in relation the an education for social justice. However, within critical discourse analysis (as in discourse analysis in

general) there is a tendency to analyse pictures and films as if they were linguistic texts (Jorgensen & Phillips, 2002: 61). Thus, the data sets in this study comprise multi-modal texts – that is, texts that make use of different semiotic systems such as written language (policy texts), visual images (Facebook screenshots) and/or sound. For critical discourse analysts, discourse is a form of social practice which both constitutes the social world and is constituted by other social practices. As a social practice, discourse is in a dialectical relationship with other social dimensions. It does not just contribute to the shaping and reshaping of social structures, but also reflects them (Jorgensen & Phillips, 2002: 61). In other words, CDA 'engages in concrete, linguistic textual analysis of language use in social interaction … [with the aim] to contribute to social change along the lines of more equal power relations in communication processes and society in general (Jorgensen & Phillips, 2002: 64).

One particular variant of CDA that I use in this dissertation is Fairclough's three-dimensional approach. For him, textual analysis is insufficient for CDA, as it does not expound on the links between texts and social practices (Fairclough, 1995). Fairclough's analytical approach to CDA consists of three dimensions: (1) the linguistic features of the text (written, verbal and/ or visual); (2) processes relating to the production and consumption of the text (discursive practices such as writing, speaking, reading, listening, viewing by human subjects); and (3) the social practices to which the communicative event belongs (Fairclough, 1995: 73). Through the aforementioned approach, Fairclough (like other critical discourse analysts) intends to generate critical social research, that is research that contributes to the rectification of injustice and inequality in society (Fairclough, 1995: 74). Hence my attraction to CDA, which provides opportunities to consider the relationships between discourse and social practices (such as teaching and learning), between texts (policy documents) and context (social, political and economic conditions that shape human action), and between language and power relations.

According to Fairclough, each of the aforementioned three dimensions requires a different kind of analysis: (1) textual analysis (which involves describing how the text is represented); (2) processing analysis (which involves interpreting the text by specifically

looking for arguments and rhetoric – that is, how the text is justified and in which ways those who engage with the text are captured by its meanings); and social analysis (which involves explaining the context in relation to the transformative impetus the text engenders) (Fairclough, 1995: 73-77). What I find useful about Fairclough's approach to CDA is that, while he regards the description of the features of a text as an important dimension of CDA, he equally stresses that the text and its features should be 'textured' by the dimensions of interpretation (of the link between text and interaction) and explanation (of the link between interaction and social contexts) (Fairclough, 1995: 77). However, Fairclough's approach to CDA should not be depicted as a linear progression from description to interpretation, and then to explanation. Rather, as an analytical approach it offers multiple points of entry so that one can describe, interpret and explain texts in relation to social contexts and action in any order, as long as analysis (description, interpretation and explanation) is mutually integrated to enrich the meanings uncovered. In sum, CDA involves an analysis of the interrelationship between texts, processes (discursive practices) and their social conditions (contexts) 'that need to be described, interpreted and explained' (Janks, 2005: 329).

Unlike Fairclough's dialectical-relational approach to CDA, there are other variants of CDA: First, the discourse-historical approach (DHA) espoused by Wodak and Reisigl (2001) is aligned to critical theory with an emphasis on historical analysis – that is, context is understood as primarily historical. Now whereas the DHA approach focuses on political discourse, this dissertation also emphasises the social and economic contexts (as Fairclough's approach accentuates); second, the socio-cognitive approach (SCA) of Van Dijk (1998) focuses on the socio-psychological side of the CDA field. The emphasis on socio-psychological representations of discourse is considered as communicative events, including conversational interaction, written text, gestures, facework, images and any other 'semiotic' or multi-media dimensions of signification. However, it is his focus on socio-psychological representations that draws me away from this approach to CDA for the reason that I focus on policy, curriculum and pedagogy; and third, the corpus-linguistics approach (CLA) of Mautner (2005), which emphasises theories of argumentation, grammar and rhetoric to describe and explain the patterns specific to language systems and verbal communication, is not attractive for

this dissertation because of the former's connection with grammatical constructs and syntax.

Now that I have given an account of CDA and my motivation for using Fairclough's dialectical-relational approach, I further examine the significance of CDA for this study.

2.2.3 The Significance of Critical Discourse Analysis for this Research

Using critical discourse analysis (CDA) as research design is important for two reasons: First, CDA allows one to consider new questions, or at least to consider old questions from new perspectives, thus opening up different perspectives on the Economics learning goals, GDPFs, and education for social justice. Second, CDA is helpful in identifying and analysing the assumptions, definitions and understandings that underlie current understandings of the GDPFs and the Economics curriculum, thus helping to problematise, critique and expand our understanding of education for social justice. CDA has aided me in my research in terms of analysing the text of both the Economics curriculum for Grades 10 to 12, with a focus on Grade 11, as well as each of the learning goals for Economics, and thus to compare these to the text of the Growth and Development Policy Frameworks (GDPFs) (that is, using method), and to interpret and understand them (that is, using methodology) in relation to an education for social justice in a Grade 11 Economics classroom at a local high school.

The term discourse analysis (DA) stems etymologically from the Greek verb *analuein*, 'to deconstruct', and the Latin verb *discurrere*, 'to run back and forth' (Wodak, 2008: 4). It is understood mainly as linguistic action, be it written, visual or oral communication (whether verbal or nonverbal), undertaken by social actors in a specific setting determined by social rules, norms and conventions (Wodak, 2008: 5). Discourse means anything from a historical monument, a policy, *a lieu de memoire*, a political strategy, and narratives in a restricted or broad sense of the term, to text, a speech, topic-related conversations and language per se (Wodak, 2008: 1). It provides a general framework for problem-oriented social research in that it allows for the integration of different dimensions of interdisciplinarity and multiple perspectives on the object investigated

(Wodak, 2008: 2). If one were to conduct a discourse analysis on a socioeconomic issue such as unemployment, then one would also look at certain subtopics of other discourses, such as gender, racism or lower salaries for women and migrants (Wodak, 2008: 2). In terms of my research study, which focuses on education for social justice in relation to the FET Economics learning goals, I was attracted to an analysis of both documents and films. In order to analyse films, in addition to analysing policy texts, I used aspects of multimodal discourse analysis – another variant of CDA, as explained below.

Following, Wodak (2008: 6) discourses are social actions more or less governed by social habits, which produce texts that will in some ways be alike in their meanings. When we want to focus on the specifics of an event or occasion, we speak of the text; when we want to look at patterns, commonality, relationships that embrace different texts and occasions, we can speak of discourse. Discourse implies patterns and commonalities of knowledge and structures, whereas a text is a specific and unique realisation of a discourse (Wodak, 2008: 6). In terms of the analysis of films, Facebook discussions, and learner interview transcripts, I used dimensions of multimodal discourse analysis (MDA). MDA is an emerging paradigm in critical discourse studies, which extends from the study of language per se to the study of language in combination with other resources, such as images, music, sound, scientific symbolism, action and gesture (O'Halloran, 2011: 120). Language and other resources that integrate to create meaning in 'multimodal' phenomena, such as print materials, videos, websites, three-dimensional objects and day-to-day events, are variously called 'modalities', 'modes' and 'semiotic resources' (O'Halloran, 2011: 120). Semiotic resources are used to describe the resources (or modes), such as language, image, music, gesture and architecture, which integrate across sensory modalities, whether visual, auditory, tactile, olfactory, gustatory or kinaesthetic, in multimodal texts (O'Halloran, 2011: 121). The medium is the means through which the multimodal phenomena materialise, such as newspapers, television, computer or material object, and event. In my classroom of Grade 11 Economics learners, the three films, *An Inconvenient Truth*, *Into the Wild* and *The Gods Must Be Crazy*, served as multimodal phenomena that were used to create meaning and encourage critical discussion of the

issues of sustainable development, equity (including equality), and economic development respectively.

There are several reasons for the shift to MDA. First, critical discourse analysts attempting to interpret the wide range of human discourse practices in relation to social contexts have found the need to account for the meaning arising from the multiple semiotic resources deployed in various media, including contemporary interactive digital technologies (O'Halloran, 2011: 120). Second, technologies to develop new methodological approaches for MDA, for example multimodal annotation tools, have become available and affordable (Rohling, in O'Halloran, 2011: 121). Third, interdisciplinary research has become more common as (social) scientists from various disciplines seek to solve similar problems (O'Halloran, 2011: 121). In addition, MDA uses texts or types of text to explore, illustrate, problematise or apply general issues in multimodal studies, such as those arising from the development of theoretical frameworks specific to the study of multimodal phenomena, or methodological issues (O'Halloran, 2011: 124).

Film can be considered as a very powerful visual means through which to convey information and analysis (Pollak, 2008: 77). Films play a significant part in the production and reproduction of societal images and in the formation, affirmation or contestation of world views and perceptions among viewers (Pollak, 2008: 77). Films do not represent an objective approach towards reality, but rather apply different tools in order to construct their quasi-authenticity, competence and trustworthiness (Pollak, 2008: 77). Doing an analysis of films means adopting, to a certain extent, a constructivist view regarding films as the result of numerous processes of selection and intervention. Films create their own realities, and it is part of the analytical endeavour to describe and contextualise these realities (Pollak, 2008: 80).

Furthermore, as a validation of one's analysis of films, interviews are used that involve summarising themes common to transcripts and perhaps quoting a few passages from various transcripts to illustrate and support a researcher's assertions (Abell & Myers, 2011: 145). A method of approaching research interviews is to see them as a form of

interaction that can be analysed in the same way one might analyse a talk between an educator and a learner (Abell & Myers, 2011: 145). The interviewer and interviewee take their turns at appropriate times, relating one turn to the last and the next, strategically presenting themselves to the other and making assumptions about what sort of event this is (Abell & Myers, 2011: 145). With research interviews, on the one hand, comes the study of the co-text, which involves relating each utterance to what comes before and after it, and to the other utterances in the interview transcript (Abell & Myers, 2011: 150). Intertextual and interdiscursive relationships, on the other hand, include links between the talk in an interview and other talk, as in the use of keywords (Abell & Myers, 2011: 150). The context of a situation concerns the frame participants have for this kind of interaction, such as their expectations of the role of the interviewer or facilitator (Abell & Myers, 2011: 151). The study of socio-political and historical contexts raises the question of how this kind of interview is possible (or impossible), and what sorts of knowledge and power relations it presupposes (Abell & Myers, 2011: 151).

The additional use of focus groups (which I employ) in analysing key discourse topics (particularly learners' responses to the learning goals of Economics in relation to education for social justice) is an effective tool for investigating different issues, such as discrimination and exclusion in different levels of social organisation, for instance in the Grade 11 Economics classroom under investigation (Krzyzanowski, 2008: 177). These focus groups include ordinary members of society, of institutions pertaining to education and the labour market, and of different constituents of the public sphere, including politics and media (Krzyzanowski, 2008: 178). Focus groups are an effective tool in investigating the relation between discourse and society, in particular the role of discourses in producing, sustaining and reproducing an ideologically-based social status quo (Krzyzanowski, 2008: 178). Also, focus groups are effective when analysing discursive practices that help to produce and reproduce unequal power relations between 'social classes, men and women, and ethnic majorities and minorities through the ways in which they represent things, as well as to position people' (Fairclough & Wodak, in Krzyzanowski, 2008: 178). Conversation analysis (CA) has also been applied widely in the analysis of focus groups, which has been approached as a form of verbal interaction which, accordingly, has not been examined much from the point of view of

'what was said' (Macnagten & Myers, in Krzyzanowski, 2008: 168), but rather from the point of view of 'how it was said'.

For this study I primarily used critical discourse analysis (CDA), which incorporates aspects of multimodal discourse analysis in order to ascertain the learners' understanding of education for social justice in relation to at least their analyses of three films and how their views connect with the Economics learning goals. Simultaneously, I used focus group interviews to validate the learners' responses to particular understandings of education for social justice in relation to the FET Economics curriculum in a Grade 11 classroom. Our analyses of three films rest on the premise that sustainable development, economic development and equity would enhance the learners' understandings of social justice in relation to the learning goals of the Grade 11 Economics curriculum. This is so because it is argued that sustainable development, economic development and equity are instances of an education for social justice that intertwine with deed (resources), desert (reward) and equality respectively.

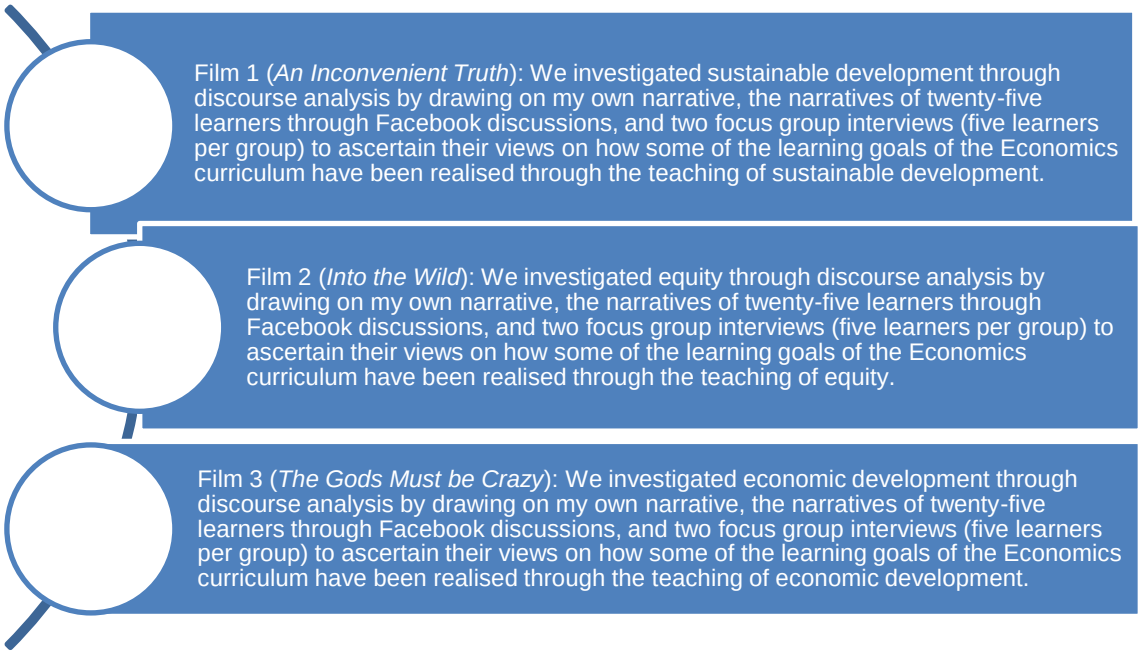


Figure 2: Critical discourse analysis of three films focusing on sustainable development, economic development and equity

What followed from the aforementioned approach was that data was constructed by me and my learners' views through our combined narratives that I ascertained through a personal narrative, two focus group interviews (with five learners in each group), and messages posted on the Facebook group site that I established under the name, 'Zayd Waghid's Economics Classroom' by the twenty-five learners in the class. Likewise, I connected the analyses of learning FET Economics to my and the learners' understandings of the goals of FET Economics and their commensurability with the goals of the GDPFs with the aim to contribute towards social change in the classroom. Thus, my research actions through critical discourse analysis (CDA) were driven by the question whether pedagogical activities in a Grade 11 FET Economics classroom can both engender in learners an awareness of, and motivate them to act in, socially just relations. In this way, I ascertained whether an education for social justice through the learning of the FET Economic goals in relation to the goals of the GDPFs can be cultivated in a Grade 11 classroom.

2.3 Research Methodology: Clarity of Interpretation

The following pronouncements on methodology are made in the literature: Denzin and Lincoln (2000: 18) explain methodology as 'the specific ways questions are examined'. Crotty (1998: 3) holds that methodology is 'the strategy, plan of action, process, or designing behind the choice and use of particular methods'. Cresswell (1998: 77) states that methodology is about 'how one conceptualises the entire research process'. What emerges from the aforementioned views of methodology is that it is a strategy that guides the research and 'provides specific direction for procedures in a research design' (Creswell, 2003: 13). There are a number of methodological approaches in qualitative research, including narrative analysis, life history, participatory action research and feminist inquiry, as well as others that are more prevalent in higher education literature, such as grounded theory, phenomenology, case study and ethnography (Jones et al., 2006: 41).

For the purposes of this dissertation I am attracted to the methodology of 'clarity of interpretation' espoused by Arminio and Hultgren (2002). For them, the notion of analysis or 'unloosening' that occurs when one (that is, the researcher) spends 'a great deal of time seeking to understand the text' (Arminio & Hultgren, 2002: 456), and then illustrates interpretations with many examples from the text, is at the core of clarity of interpretation. As I have shown in the previous chapter, an analysis of the Growth and Development Policy Frameworks (GDPFs), in particular their goals in relation to the Economics learning goals, requires uncovering the meanings that lie behind these policy and pedagogical texts respectively. Searching for meanings would invariably give rise to potentially richer or deeper interpretations. As Van Manen (1990: 77) notes, interpreting or analysing involves 'a process of reflectively appropriating, of clarifying, and of making explicit the structure of meaning ...'. To explain further, when I reflect on, clarify and offer an account of how the objectives of the GDPFs align with the learning goals of Economics in the FET phase, I establish meanings associated with the two policy texts. The latter implies that I interpret because I make possible the arrival of meanings, that is, meanings associated with an alignment between the two policy texts.

As has been explained above, methodology provides the theoretical framework of thinking or pattern of action that I use to investigate my problem statement. In other words, my theoretical point of departure according to which I investigate whether the learning goals of the FET Economics curriculum are consistent with the GDPFs involves interpretation. It is interpretation that offers me a framework of thinking to find out the rationale behind the aforementioned policy texts. This is different from the technique of method of educational research I use.

Now, considering that my research approach is CDA, with interpretation (together with description and explanation) being central to my study, I need to show why I am methodologically (theoretically) attracted to critical theory and theories of social justice discourse. First, as has been alluded to earlier, CDA is intertwined with a critical theoretical paradigm. Looking at Fairclough's (1995) three-dimensional approach to CDA, it can be inferred that a communicative event is simultaneously a piece of text, an instance of discursive practice, and an instance of social practice. Such an

understanding of CDA can more appropriately achieve its desired goals if interwoven with a Habermasian understanding of critical theory. This involves contributing to an enactment of societal change on the basis of resisting unequal power relations, combatting inequality and discrimination, and people taking a stand against acts of exclusion – all social conditions that contribute to human emancipation (Habermas, 1982: 221). Habermas (1984) links emancipation to a critique of texts that involves pointing out the production of inconsistent arguments as well as rejecting the unjustifiable dismissal of others' arguments. In other words, for Habermas, emancipatory action involves listening to others' arguments and identifying inconsistent arguments in texts. That is, people become liberated on the basis of offering free, equal, uncoerced and truthful speech, referred to by Habermas (1984) as 'ideal speech' in a persuasive manner. So, like Fairclough's approach to CDA points out, identifying arguments is an important aspect of interpretation and, when coupled with Habermas's notion of identifying 'ideal speech', these arguments should be consistent and devoid of contradiction, without one being unjustifiably dismissive of others' arguments. The point about consistency in argumentation is to ensure that free and uncoerced speech is produced (and identified) that can contribute to the emancipation of social action. Such emancipatory action would be critical and transformative – action that can engender inclusive, egalitarian and deliberative change amongst people in society (Habermas, 1997: 287).

Second, my use of CDA is motivated by my intention to change classroom pedagogy. As has been alluded to earlier, critical, transformative change is important for CDA that coheres with critical pedagogy. As one of the most important theorists of critical pedagogy, Freire assisted learners to develop a consciousness of freedom, recognise authoritarian practices, empower imagination and connect knowledge and truth to power. He also contributed to the understanding that to read the word and the world forms part of a broader struggle for agency, justice and democracy. In his opposition to banking education, Freire argued that critical pedagogy was indeed political because learners could be challenged to become self-reflexive, critical and transformative (1993: 93). Freire (1993: 94) considered the problems or challenges that people encounter in

relation to larger social issues. For this reason, critical pedagogy resonates with CDA, as both are concerned with transforming social contexts (Freire, 2005: 5).

Third, the importance of creating conditions for the empowerment of the learners and myself has some connection with what it means to cultivate an education for social justice. Of course, there are multivarious conceptions of an education for social justice, but one common (not ubiquitous) understanding is that it explicitly recognises the disparities in societal opportunities, resources, and long-term outcomes among marginalised groups (Shakman et al., 2007). Other proponents of an education for social justice use different terms in its place, such as anti-oppression education, diversity education, and multicultural education (Cochran-Smith, 2004; Sleeter & Grant, 2007). By implication, the discourse has no single meaning and applicability. This in itself is not a problem, as heterogeneity can and should enrich the meanings of the concept. However, to ascertain the relationship between the aims of CDA and an education for social justice, I turn once again to the thoughts of Freire. Freire (2006: 47) posits that an education for social justice provides opportunities for learners to achieve freedom, both intellectual and physical – what he refers to as an 'indispensable condition for the quest for human completion'. He contends that every individual learner has a specific identity, and that an educator needs to create experiences with, and not for, students, integrating their experiences and voices into the educational experience itself (Freire, 2006). This is why I am attracted to an education for social justice in the sense that the aim of this study is not to 'bank' information through teaching, but rather to take into account the identities and situations in which learners find themselves – a matter of educating them without imposing 'knowledge' on them (Freire, 2006: 94). In this way, I hope to move learners towards a kind of freedom where critical reflection and 'authentic thinking' become possible (Freire, 2006: 77). In this way, learners can be empowered. CDA is an approach that affords me an opportunity to analyse how learners responded to my teaching in relation to an education for social justice.

2.4 Research Method: Document (Textual) Analysis

There are multiple explanations for method in the literature. Examples include the following: Morse and Richards (2002: 13) explain method as the way that 'shares the goal of deriving new understanding and making theory out of data'. Crotty (1998: 3) is of the opinion that methods involve 'the techniques or procedures used to gather and analyse data'. Then, Cresswell (2003: 153) states that method is that which represents 'the most concrete, specific part essential steps' of the research. And Maykut and Morehouse (2001: 65) explain method as 'sampling strategy and the people or settings that will make up the sample, [the] data collection procedures for analysis'. For the purposes of this dissertation I use method to mean the procedure or technique in terms of which I construct data.

Moreover, the method I use throughout this dissertation is textual (document and screenshot) analysis. Following Jones et al. (2006: 86), 'it is through analysis that the text or data are undone to bring insight about the phenomenon under investigation'. Textual analysis refers to the unloosening of meanings in order to discover what is 'hidden in the text' (Crotty, 1998: 2). Considering that this is a qualitative study that is deeply interpretive, the study aims to use analysis 'that offers meaning beyond what is said ... (such as in an) artful, poetic, and somewhat playful (manner) in how the text is unloosened, themes uncovered, and interpretation generated ...' (Jones et al., 2006: 86). Similarly, Denscombe (2007: 247) describes analysis as 'the search for things that lie behind the surface content of the data – core elements that explain what the thing is and how it works'. My task was to probe the data that can help to identify important aspects that can be used to explain and describe what constitutes the texts under investigation.

I acknowledge that many qualitative studies involve the construction (gathering) of data through a number of approaches, including structured and unstructured interviews, conversations, observations, visual realities (for example film – the focus of this dissertation), first-person life histories, biographies and focus groups. My approach (method) primarily involves documentary and visual analysis, because I spent a great amount of time and effort repeatedly reading and observing the data in the texts and

films I chose to analyse, namely the Growth and Development Policy Frameworks (GDPFs), the learning goals of the Economics curriculum, and the three films: *An Inconvenient Truth*, *Into the Wild*, and *The Gods Must Be Crazy*. In doing textual and visual analysis, I concentrated on descriptive, common and unusual ideas, phrases and words, and their meanings. This method is representative of qualitative work, which 'enables analysis and interpretation of the text [and film]' (Jones et al., 2006: 85). Denscombe (2007: 227) makes the following claim about using documents as a source of data analysis: 'Documents can be treated as a source of data in their own right – in effect an alternative to questionnaires, interviews or observation.' To justify the use of documents, more specifically government publications on the respective Growth and Development Policy Frameworks (GDPFs) and the Economics curriculum for Grades 11, I agree with Denscombe (2007: 227) when he claims that, at times, documents produced by the state have credibility and, most times, are accessible, as was the case with the texts under investigation in this dissertation.

In essence, I used critical discourse analysis in the study in relation to both the text and the context of the investigation. The texts of my analysis are the NCS and CAPS (in particular their learning goals), the GDPFs, and the three films. These texts (written and visual) were analysed through a search for meanings that make up the language of these policy documents and films. The meanings that I found underscore the aforementioned texts, and are couched in broad themes that include sustainable development, economic development and equity – all instances of an education for social justice. Hence, I have uncovered that central to the ideas that run through both the NCS, CAPS and GDPFs are understandings of sustainable development, economic development and equity that have a direct bearing on the achievement of social justice in South African society. A central theme that unfolds in the texts under investigation (as uncovered in Chapter 3) is that sustainable development, economic development and equity are instances of an education for social justice (as argued for in Chapter 4), and that such practices can engender social change if enacted within the parameters of an education for social justice agenda. Moreover, regarding the context of the policy texts under investigation, I examined education transformation in South Africa since 1994, along with an analysis of theoretical views on sustainable development, economic

development and equity that seemed to underscore an education for social justice. I argue that learners and educators can be initiated into socially just practices on the basis of deliberative, inclusive and equal encounters on the one hand, and that educators can be orientated to become more critical and self-reflexive on the other hand. Thus, again through critical discourse analysis, I examine how teaching and learning can be more contextual and transformative. But first I need to motivate why I use visual literacy (including the analysis of visual images such as presented through film) as a means to enhance teaching and learning in the Economics Grade 11 classroom.

In sum, the method of textual analysis (as framed through CDA) involved describing, interpreting and explaining, first, the transformative goals of the GDPFs; second, the learning goals articulated in the two curriculum policy texts (NCS and CAPS); third, the three films; fourth, the Facebook screenshot comments of the learners; and fifth, the learner interview transcripts. In addition, an analysis of the context was done, particularly of the conditions that shaped the production and consumption of the policy texts, curriculum texts, and pedagogical actions in class. A theoretical (conceptual) analysis of an education for social justice was then performed with the aim to understand how pedagogical action resonated with an education for social justice.

2.5 Visual Literacy as a Mode of CDA

In Chapter 1, I touched on multimodal discourse analysis (MDA) as a category of discourse analysis (DA) just like critical discourse analysis (CDA). Although I have also aligned myself for the purposes of the study to CDA as espoused by Fairclough (1995), I am not ignoring the importance of the visual (specifically film) as an additional resource that broadens CDA. In this way, MDA cannot be delinked from CDA, and the latter is broadened to focus on multiple modes such as the written, verbal and visual. Although multimodal critical discourse analysis (CDA) is relatively new, it has been used by scholars as a qualitative research approach to analyse communication content on the World Wide Web (Anderson, Streelasky & Anderson, 2007; Lemke, 2002; Scollon & Levine, 2004). In a way, it is an extension of CDA (Blommaert & Bulcaen, 2000). And,

as acknowledged by Wodak (2001), scholars who use CDA approaches may apply vastly different criteria when making methodological decisions, particularly with regard to the nature of their studies and the selection of texts and specific procedures to be used during data analysis (Meyer, 2001). By implication, a unitary approach to CDA is non-existent and the use of multiple modes such as photographs (Kress & Van Leeuwen, 1996); political cartoons (Mazid, 2008) and music (Thompson, 2002) is not uncommon to CDA. In this dissertation I used the mode of film in an attempt to cultivate an education for social justice. I hold that multimodal CDA represents the most appropriate approach for my study of textual, contextual and visual analyses, as it allows for a more nuanced uncovering of the meanings of the policy and curriculum texts, pedagogical action and the Facebook engagements between learners in relation to cultivating an education for social justice. In using a multimodal CDA I enhance my personal commitment to an education for social justice in particular, having derived findings that are of 'practical relevance' (Meyer, 2001: 15) for classroom pedagogy in an historically disadvantaged school. Small wonder then that Fairclough (2001) refers to CDA as both a method and a theory that can enact social change in particular contexts.

I shall now show how visual literacy as a mode of CDA can help in the analysis of data. In the 21st century, the ability to interpret and create visual, digital and audio media is a form of literacy as basic as reading and writing text, and visuals created with new technologies are changing what it means to be literate (Bleed, 2005: 3). With the ever-changing nature of the younger generation, the adoption of technology that supports 21st-century skills, and the desire to create artistic work, narrate stories and combine human interactions, pedagogy (in particular teaching and learning) has had to call for a shift to this new form of literacy (Bleed, 2005: 3). Broadly speaking, visual literacy can be explained as 'the ability to read, interpret, and understand information presented in pictorial or graphical images' (Wileman, in Stokes, 2002: 12). Visual literacy also is visual thinking, described as 'the ability to turn information of all types into pictures, graphics, or forms that aid in communicating the information' (Wileman, in Stokes, 2002: 12). Robinson (in Stokes, 2002: 12) describes visual literacy as 'an organising force in promoting understanding, retention, and recall of so many academic concepts with which students must contend'. Sinatra (in Stokes, 2002: 12) explains visual literacy as

'the active reconstruction of past visual experience with incoming visual messages to obtain meaning', with emphasis placed on action by the learner to recognise meanings represented through images.

It is evident that, in today's society, the presence of visual elements is increasing in teaching and learning as the integration of images and visual presentations into text in textbooks, classroom presentations, instruction manuals and computer interfaces is extended (Benson, in Stokes, 2002: 10). There has been an apparent shift in education's continuing goal of attending to learners – from the long-standing process of reading, writing, counting and text memorisation skills that may have been appropriate for the medieval clerk, to skills of analysis and innovation that are considered desirable in today's modern cultures (West, in Stokes, 2002: 11). Also, as more visual elements are incorporated to achieve an optimal balance between visual and verbal cues in education, interdependence between the two modes of thought will be fostered (Stokes, 2002: 11). Kellner (in Stokes, 2002: 11) proposes that multiple literacies are necessary to meet the challenges of ,modern society, literacies that include visual literacy, print literacy, media literacy, aural literacy, computer literacy, social literacy, cultural literacy and eco-literacy. Instructional materials as well as teaching pedagogies ought to be altered for them to be matched with cognitive styles that offer more learner participation (Stokes, 2002: 11-12). Technology, particularly the Internet, requires skills for reading and writing visually in order to derive meaning from what is being communicated (Stokes, 2002: 12).

Two major approaches have been suggested for developing visual literacy skills (Henich, Molenda, Russell & Smaldino, in Stokes, 2002: 12). First, aiding learners to read or decode visuals through practising analysis techniques, where decoding involves interpreting and creating meaning from visual stimuli; and second, helping learners to write or encode visuals as a tool for communication, where learners are able to develop their visual abilities through the use of film (Stokes, 2002: 13). West (in Stokes, 2002: 14) mentions that 'the words go into an idea only after the idea has already settled in our mind'. As educators we ought to alter our own teaching methodologies by teaching visually where learners are able to learn visually. With the aid of technology at my

school I have been able to teach the Economics curriculum visually, by effectively trying out the visual teaching of the Microeconomics module using three-dimensional and interactive graphs pertaining to various topics included in the module. Emphasis has been placed on interactive graphs without words of the different types of markets, for instance perfect and imperfect markets – that is, visual images are analysed without necessarily using verbal texts. And, the same depiction of visual images presented through film, I would analyse throughout the research of this dissertation.

Warfield and Perino (in Stokes, 2002: 16) mention that educators use graphics as a language to identify complex and challenging problems by expanding the linear style traditionally used in teaching and learning to a non-linear format that expands the processing of information in a way that minimises verbal expressions. A study by Kleinman and Dwyer (in Stokes, 2002: 14) examined the effects of specific visual skills on the facilitation of learning, and their findings indicated that the use of colour graphics in instructional modules as opposed to black-and-white graphics promoted learner achievement. An earlier study by Myatt and Carter (in Stokes, 2002:15) suggests that young learners prefer simple visuals and older learners prefer complex visuals. This is evident in classrooms, where learners from lower grades prefer more visually stimulating images as opposed to learners from senior grades.

The entertainment industry has a tremendous influence on children's minds, and children are visually stimulated and learn from the new media through television, console and pc games, and movies (Bleed, 2005: 4). However, there is a major concern about what they are learning. Whereas the entertainment industry's motivation is concerned primarily with higher profits and market share, rather than a concern for the greater good of learning, educational institutions use visual literacy to support teaching and learning (Bleed, 2005: 4). It is recognised that, although there seems to have been a decline in reading in society, people have become better at problem solving, especially with the aid of visual images (Bleed, 2005: 4). This has motivated me to use film and an analysis thereof to complement my teaching.

Visual literacy ought to be explored in the classroom by teachers examining their current use of visual elements and comparing the visual content of lessons with learner achievement (Stokes, 2002: 17). Visual literacy needs to be embedded in teacher education programmes at the beginning of the teacher education cycle, where the most fertile ground for change might be found in new teachers who are just beginning their careers and are still developing their pedagogical methodologies (Bleed, 2005: 10). The state needs to actively support educational institutions and teachers willing to implement visual literacy in the classroom if success were to come from this form of literacy. Likewise, visual literacy must not be viewed as just another drain on educational resources or as another educational 'add-on', but should rather be seen as an opportunity for teachers to engage and connect with learners and enhance the quality of their learning (Bleed, 2005: 10). Social media types such as Facebook, Twitter, Skype, as well as email and discussion boards or blogs, have been used as a means to develop educator-learner and learner-learner relationships, where effective visual messages have been used to aid in bridging the gap between face-to-face and mediated communication by providing visual information and cues to augment text (Sims, O'Leary, Cook & Butland, 2002: 3). It also has been argued that, to use communication and information technology effectively, both educators and learners need to be empowered to communicate visually, and that learning and teaching with visual content mediated by technology may serve to enhance visual literacy skills (Sims et al., 2002: 3-4). In this study, I have broadened a CDA of film to include visual literacy in order to enhance and uncover more nuanced understandings and practices of teaching and learning in a Grade 11 Economics classroom.

2.6 Summary

In sketching the educational research design I use in this dissertation, I have given an account of the nature of the qualitative study. I then showed how critical discourse analysis (CDA) can be considered as an appropriate design in guiding the methodology and method I employ in this dissertation. My methodological concern is overwhelmingly interpretive, integrating rich descriptions and explanations of meanings as they are 'loosened' and constructed. Similarly, along the lines of document (textual and

contextual) analysis – including aspects of multimodal CDA – I have indicated my interest in analysing policy and pedagogical texts and actions in order to come up with meanings that eventually will inform my research findings.

CHAPTER 3

CURRICULUM POLICY CHANGE IN SOUTH AFRICA: FROM THE NATIONAL CURRICULUM STATEMENT (NCS) TO CURRICULUM ASSESSMENT AND POLICY STATEMENT (CAPS) IN RELATION TO ECONOMICS EDUCATION

3.1 Introduction

In this chapter I offer a critical analysis (description, interpretation and explanation) of some of the meanings that guide the current Economics curriculum for Grades 10 to 12 (FET, Further Education and Training) in South African schools, focusing on Grade 11, as well as meanings that underscore economic policy frameworks such as the Reconstruction and Development Programme (RDP), Growth Employment Redistribution (GEAR), the New Partnership for Africa's Development (NEPAD), the New Growth Path (NGP) and the new National Development Plan (NDP), and in particular how these policy initiatives are influenced by globalisation. The integration of economies through the movement of goods and services, capital, technology and labour (globalisation) has not left the post-apartheid economy unaffected, because of the government's neoliberal, globalised policies that largely have had an impact on their GDPFs (Carmody, 2002: 254-256).

I also offer an account of my professional development as an Economics educator in relation to my teaching of the four learning goals for Economics. Concerning Economics education, Fischer (2004: 5-6) posits that educators should be supported with structural content knowledge, taken from neo-classical sources in order to initiate learners into reflective ways about what can broadly be understood as Economics – a scenario not unrelated to my role as an Economics educator in a public school. In this way I can uncover the rationales for Economics education in the Further Education and Training (FET) phase and compare them with the aforementioned policy frameworks, the aim being to find similarities and differences. Economics as a social science entails that learners communicate with one another through deliberation, with learners listening to the reasons of others. In terms of reasoning it is important for learners to engage with

one another and to debate on current economic issues that affect society. In my lessons I try to incorporate current issues that affect South Africa to ensure that the learners are aware of these issues. I do this by using newspaper articles and other forms of media, such as films and YouTube. The media provide articles that are relevant to the views of both educators and learners, thus allowing for this form of deliberation. I also critically link my teaching with broader issues. For instance, every year the Johannesburg Securities Exchange (JSE) holds a competition for learners to simulate the purchasing of shares online to provide them with the skills required to invest on the JSE and to learn about the role such a challenge plays in terms of investment in the country's economy. By letting them enter this competition, I allow my learners to interact with one another to ensure that there is good communication between them to ensure that they gain the necessary exposure and experience to excel in the calculation of shares. Learners regularly visit our school's computer laboratories to discuss the purchase of shares online and what each purchase signifies for future growth and investment. Another example is my interpretation of the Minister of Finance's annual budget speech and the envisaged impact of the proposed government spending on economic sustainability in South Africa, particularly how learners can make sense of the proposed spending predictions.

My main aim in this chapter is to uncover whether there is a link between the learning goals of the Economics curriculum for Grades 10 to 12 (FET phase) and the GDPFs proposed by the South African government. Such an examination is important for this study, considering that my aim is to find out whether the learning goals of FET Economics are linked to the cultivation of understandings of social justice in and beyond the Grade 11 classroom under investigation. But first I shall look at the National Curriculum Statement (NCS) for the FET phase, which guides the Economics curriculum. Throughout my analysis of the policies that follow, I show how CDA is used to uncover meanings that underscore the intent of the named policies.

3.2 The National Curriculum Statement (NCS) and its Implementation

I have chosen the NCS as a particular unit of analysis because the leaners and I have to engage with the curriculum as part of their formal schooling. The learners have to be educated and the NCS comprises learning goals that they have to achieve in their specific grade once they have completed the curriculum. A nation's curriculum is at the core of its education system because it guides learning and teaching (Department of Basic Education, 2009: 11). On the one hand it should satisfy the aim of nation building and encompass the critical and developmental goals of the NCS, while on the other hand it uses socially valued knowledge and pedagogical principles to provide clarity for educators and other stakeholders on the knowledge and teaching expectations of the curriculum (Department of Basic Education, 2009: 11). Therefore, in the context of a post-apartheid South Africa, the NCS was a new concept that coincided with the advent of democracy and had to promote the new Constitution; rebuild a divided nation; establish a national identity; be inclusive; offer equal educational opportunities for all; inspire the oppressed; and establish socially valued knowledge (Department of Basic Education, 2009: 11).

From the above-named description of the NCS one can infer that the curriculum text has at least two main aims: First, to initiate learners into pedagogical action that could enhance their knowledge, skills and values; and second, to prepare learners for participation in the country's democracy for the purposes of nation building, identity formation and reconciliation after decades of political exclusion for the majority of the population. In Chapter 1 of the National Curriculum Statement [NCS] (2003: 1), the transformative social justice agenda of the government in relation to the Constitution is clearly articulated:

> The adoption of the Constitution of the Republic of South Africa (Act 108 of 1996) provided a basis for curriculum transformation and development in South Africa. The Preamble states that the aims of the Constitution are to:

- heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights;
- improve the quality of life of all citizens and free the potential of each person;
- lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law; and build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

> The Constitution further states that 'everyone has the right … to further education which the State, through reasonable measures, must make progressively available and accessible'. The National Curriculum Statement Grades 10 to 12 (General) lays a foundation for the achievement of these goals by stipulating Learning Outcomes and Assessment Standards, and by spelling out the key principles and values that underpin the curriculum.

It can be deduced from the introductory part of Chapter 1 of the NCS that the transformation of schooling is considered as complementary to the social justice agenda of the government. Therefore, in rhetorical fashion, the NCS accentuates the importance of achieving social justice as enabling to the pedagogical activities in the curriculum for Economics:

> The Constitution of the Republic of South Africa forms the basis for social transformation in our post-apartheid society. The imperative to transform South African society by making use of various transformative tools stems from a need to address the legacy of apartheid in all areas of human activity and in education in particular. Social transformation in education is aimed at ensuring that the educational imbalances of the past are redressed, and that equal educational opportunities are provided for all sections of our population. If social transformation is to be achieved, all South Africans have to be educationally affirmed through the recognition of their potential and the removal of artificial barriers to the attainment of qualifications (NCS, 2003: 2).

Thus, in support of the argument that schooling is inextricably linked to the achievement of social justice, the NCS clearly connects social transformation, particularly the eradication of inequality, to educational provisioning and opportunities for 'all South Africans'. It can be deduced that an education for social justice is considered as a priority for the transformation of South African society. From the outset, transformation is considered as a 'social' project and education ought to play a significant role in redressing the imbalances of the past. Every citizen, including learners and educators, are implored to enact their roles as transformative agents, and the curriculum has specifically been chosen by the government to contribute to social change. Consequently, from the above-mentioned quote one can infer that 'social transformation' is accentuated three times in relation to education, redress and equality of opportunity. This implies that the social justice agenda in the country is not exclusive and that collective engagement on the part of all citizens (including educators and learners) will have to play an important role in the achievement of the country's transformative goals. The main argument of the NCS is that the achievement of social justice is dependent on curriculum pedagogy – that is, when learners and educators are initiated into transformative pedagogical activities, social justice might be attainable. It is for this reason that I felt it necessary to engage with the learning goals of the curriculum, in particular how such goals potentially enhance an education for social justice.

3.2.1 Changes in Curriculum Policies in South Africa since 1994

As further evidence that the South African education system has a social justice agenda, I now embark on an analysis of post-apartheid curriculum changes. Curriculum 2005, an outcomes-based curriculum for the General Education and Training band (GET), emerged in 1997 as a response to the aforementioned criteria and offered alternatives to the apartheid curriculum, such as educators becoming facilitators, pupils and students becoming learners, annual teaching plans becoming learning programmes, and traditional forms of instruction being replaced by facilitation, learning through discovery and group work (Department of Basic Education, 2009: 12). By 2000 the inherent flaws in Curriculum 2005 had become obvious, with specific complaints about learners' ability

to read, write and count at various grade levels, their lack of general knowledge, and the fact that some educators did not know what to teach. On the advice of a review committee, it was recommended that Curriculum 2005 undergo the following changes: acquire a more simplified design; reduce the curriculum overload in the number of learning areas in the intermediate phase; simplify the terminology and language of the curriculum; clarify assessment requirements; bring content into the curriculum; devise and implement a plan for teacher training; and reintroduce textbooks and reading to bridge the gap between teacher preparedness, curriculum policy and classroom implementation (Department of Basic Education, 2009: 13).

With the completion of the Revised National Curriculum Statement (RNCS) in 2002, for implementation in 2004, the NCS for the FET phase and all subjects were developed, and educators were trained in the new content of Economics in 2007. What followed was that formal schooling became divided into two bands, Grades R to 9 (General Education and Training – GET band) and Grades 10 to 12 (Further Education and Training – FET band), under different directorates in the national Department of Education. There is a lack of coordination between the GET and FET structures, as well as a lack of articulation between these two bands. For instance, there is far greater subject knowledge required for Grade 10 than is currently provided at the end of Grade 9 (Department of Basic Education, 2009: 39). As a result, it was proposed that the NCS documents be rationalised into a set of single, coherent documents per subject or learning area per phase from Grade R to Grade 12 by 2011. This was the beginning of the new Curriculum and Assessment Policy Statement (CAPS) (Department of Education, 2009: 62) that I shall address later. This brings me to an overview of the NCS.

3.2.2 An Overview of the National Curriculum Statement Grades 10 to 12 (General)

As has been alluded to earlier, the NCS is based on principles that can be linked to the aims of the Constitution of the Republic of South Africa. These principles include the following: social transformation; outcomes-based education; high knowledge and high skills; integration and applied competence; progression; articulation and portability;

human rights, inclusivity, environmental and social justice; valuing indigenous knowledge systems; and credibility, quality and efficiency (National Curriculum Statement [NCS], 2003: 1). By far the most important principle that guides the NCS, and Economics education for Grades 10 to 12 in particular, is the idea of social transformation, 'which is aimed at ensuring that the educational imbalances of the past are redressed, and that equal educational opportunities are provided for all sections of our population' (NCS, 2003: 2). 'Social transformation' is significant for three reasons: It is mentioned as the first principle in the curriculum, even before education and the learning goals; it appears at least eight times in the document, but five times in the opening chapter; and it is highlighted as a specific heading in the same way as outcomes-based education in relation to what type of learner and educator is envisaged through the application of the curriculum (NCS, 2003: 4). In addition, outcomes-based education forms the basis of the NCS, which 'encourages a learner-centred and activity-based approach of education' (NCS, 2003: 2). The NCS is inspired by the fact that learners have to achieve learning outcomes in Grades 10 to 12 that are located in critical and developmental outcomes – that is analytical, reflexive, cooperative and problem-solving learning goals (NCS, 2003: 2). Now considering that the NCS has a transformative agenda, and the acquisition of critical learner capacities is emphasised as a way to how social transformation can be attained, it would be fair to claim that an education for social justice forms the basis of the curriculum text.

On the one hand, critical outcomes imply that, at the end of the learners' learning experiences, they should be able to: identify and solve problems, and make decisions using critical and creative thinking; work effectively with others as participants in groups; organise and manage effectively and responsibly; collect, analyse, organise and critically evaluate data; use science and technology effectively, showing responsibility towards the environment and the health of others; and demonstrate an understanding of the world as a set of interrelated systems. On the other hand, developmental outcomes are aimed at learners being able to: reflect and explore a multiple of strategies in order to learn effectively; participate as responsible citizens in life situations; be culturally and aesthetically sensitive in society; explore education and career opportunities; and develop entrepreneurial opportunities (NCS, 2003: 2).

Inspired by the Constitution and Bill of Rights, the NCS wants to inculcate in learners critical and developmental capacities that can encourage them 'to promote human rights, inclusivity, environmental and social justice' (NCS, 2003: 4). In this regard, it is emphasised in the NCS that learners become sensitive to issues of diversity such as poverty, inequality, race, gender, language, age and disability (NCS, 2003: 4). Thus the kind of learner envisaged by the authors of the NCS 'is one who will be imbued with the values [of] ... respect for democracy, equality, human dignity and social justice', especially the learner in the FET band (NCS, 2003: 5). In addition, the FET learner must have access to, and succeed in, lifelong education and training of good quality; demonstrate the ability to think logically and analytically, as well as holistically and laterally; and be able to transfer skills (NCS, 2003: 5). My focus in this dissertation is on the ways in which the Grade 11 Economics curriculum can engender opportunities for learners to become aware of, as well as engage in, pedagogical activities that relate to an education for social justice.

Moreover, the subjects in the NCS are categorised into learning fields that include the following: languages (fundamentals); arts and culture; business, commerce, management and service studies; manufacturing, engineering and technology; human and social sciences and languages; and physical, mathematical, computer, life and agricultural sciences (NCS, 2003: 6). This brings me to a discussion of the revised NCS. A national Curriculum and Assessment Policy Statement (CAPS) – a single, comprehensive and concise policy document – was released in 2011 to replace the current subject and learning areas, learning programme guidelines and subject assessment guidelines for all the subjects listed in the NCS Grades R to 12. My reason for not ignoring the NCS is because the learning outcomes (which are referred to as topics with goals in CAPS) have not been altered for Economics.

3.2.3 Curriculum Assessment Policy Statement (CAPS)

Unlike the NCS, CAPS is introduced through a Foreword by the current Minister of Basic Education, Mrs Angie Motshekga. As in the NCS, transformation of the curriculum,

social justice and democratic participation in redressing inequalities are foregrounded: 'Our national curriculum is the culmination of our efforts over a period of seventeen years to transform the curriculum bequeathed to us by apartheid. From the start of democracy we have built our curriculum on the values that inspired our Constitution (Act 108 of 1996) ... Education and the curriculum have an important role to play in realising these [transformative] aims' (Department of Basic Education, 2011: 1). Although CAPS also mentions the significance of 'social transformation' (Department of Basic Education, 2011: 4), it places more emphasis on producing '[a]ctive and critical learning: encouraging an active and critical approach to learning, rather than rote and uncritical learning of given truths' (Department of Basic Education, 2011: 4). And, quite significantly, the emphasis is no longer exclusively on the achievement of 'social transformation' – as the term only occurs once in the policy text. Rather, the cultivation of an education for social justice has now been placed together with educating for global competiveness: 'This curriculum aims to ensure that children acquire and apply knowledge and skills in ways that are meaningful to their own lives. In this regard, the curriculum promotes knowledge in local contexts, while being sensitive to global imperatives' (Department of Basic Education, 2011: 4). By implication, education for social justice does not exclusively link education to achieving transformation in society, but also considers education as a means for learners to become sensitive to global imperatives. In other words, education is aimed at preparing learners for participation in the local and global market economy.

As has been mentioned earlier, the NCS stipulates policy on curriculum and assessment in the schooling sector. And to improve the implementation of this policy, the Curriculum Assessment Policy Statement (CAPS) was designed to amend the NCS by replacing the subject statements, learning programme guidelines and subject assessment guidelines for Grades R to 12. What this also means is that the NCS (2003), and the RNCS that followed later, have now been replaced by the NCS implemented in 2012. The purpose of Economics in the FET CAPS document (as with the NCS) is to enable learners to do the following: use resources efficiently to satisfy the competing needs and wants of individuals in society; understand the concept of monetary and real flows in an open economy within the confines of production, consumption and exchange; develop skills to

apply demand and supply, and cost and revenues analyses to explain prices and production levels; understand reconstruction, growth and development, as well as having a critical approach to initiatives for a fair distribution of income and wealth, human rights and responsibilities; acquire an advanced Economics vocabulary that will allow them to debate and communicate the essentials of the subject; apply processes that underlie basic economics processes and practices; explain and analyse market dynamics; do problem solving; understand human rights concerns, reflect on wealth creation and engage in poverty alleviation; analyse the impact of local and global institutions on the South African economy; and do forecasting and predictions about economic events (Department of Basic Education, 2011: 10). For the purposes of this dissertation, and without ignoring the learning outcomes of the FET Economics curriculum that were changed into thematic learning goals, I shall focus on the learning goals as stipulated as learning outcomes in the NCS. This brings me to a discussion of the FET Economics curriculum.

3.2.4 Economics for Grades 10 to 12

According to the NCS (2003: 9), the subject Economics (Grades 10 to 12) 'is the study of how individuals, businesses, governments and other organisations within our society choose to use scarce resources to satisfy their numerous needs and wants in a manner that is efficient and equitable'. The purpose of Economics is to equip learners with knowledge, skills, values and attitudes that will enable them to participate in, contribute to, adapt to and survive in a complex society, such as by demonstrating a critical awareness of the benefits of responsible and sensitive resource utilisation (NCS, 2003: 9). More specifically, it is hoped that, through the learning of Economics, learners will be able to acquire the linguistic skills to debate and communicate the essentials of Economics. Learners are also expected to responsibly and accountably apply principles that underscore basic economic processes and practices. Likewise, learners are expected to collect, analyse and interpret production, consumption and exchange data in order to make decisions and solve problems; understand human rights concerns, reflect on the wealth-creation process and engage in poverty alleviation; and analyse

and assess the impact of local and global institutions on the South African economy (NCS, 2003: 9).

I shall now give a summary of the four thematic learning goals for Grades 10 to 12, namely macroeconomics, microeconomics, economic pursuits, and contemporary economic issues, with reference to the NCS and drawing on some examples from *Focus on Economics* by Moolman, Burger, Weaver and Zulu (2008) to elaborate on the NCS. This textbook is prescribed in the school where I work, hence I am referring to it.

In terms of macroeconomics in Grade 10, learners are taught basic principles and concepts pertaining to the study of Economics, the problems in terms of scarcity and the violation of human rights, and concepts such as production, consumption and exchange. Learners are also familiarised with the circular flow model, a model taught to learners at Grade 9 level, as well as the impact that the business cycle has on economies, in relation to which stages of recession and expansionary periods are discussed so as to expose learners to current economic issues.

Microeconomics exposes learners to the various markets, and to concepts such as utility, value and price, and demand and supply are taught to learners to ensure that they are familiar with concepts such as shortages and surpluses in the market environment. Learners are taught values in terms of choice and opportunity cost, concepts that relate to our ever-increasing needs and wants in society. Graphs or statistics are in essence used in this module to outline efficiencies and inefficiencies experienced by firms and the government. The government's involvement in the market is thus discussed to allow learners to debate on issues pertaining to the effectiveness or ineffectiveness of the South African National Budget.

In the third module, namely economic pursuits, learners are introduced to the concept of economic development, for which Rostow's model is outlined to inform learners of the various stages of development and how these eventually would lead to the current stage of development, namely globalisation. Here the educator has to link Rostow's model to the stages of growth in South Africa's history. The history of money and banking is also

an integral part of the study of Economics in Grade 10, with learners being taught the history of the Reserve Bank and banking in South Africa, as well as current trends in banking. The composition of South Africa's population and labour force is taught as well, with learners being required to analyse statistics and data relating to the labour force of South Africa. In this the economic impact of the pandemic caused by the Human Immunodeficiency Virus and Acquired Immunodeficiency Syndrome (HIV and AIDS) is discussed to create awareness of their devastating impact and the resultant decline in productivity.

In the final module for Grade 10, learners are taught the nature of unemployment and the effects of apartheid, which resulted in many South Africans being excluded and marginalised from participating in economic activities. The Reconstruction and Development Programme is introduced to inform learners of changes proposed by the government to combat the injustices caused by the apartheid government. Labour relations are introduced so as to create awareness of the rights of employees in the workplace and to inform learners about the rules and regulations pertaining to bargaining councils.

The focus of this study is the Grade 11 syllabus, which begins with revision of the subject, including the factors of production. Learners are also reintroduced to the three sectors of an economy, content taught prior to Grade 10 Economics. Macroeconomics, which is also the first module for Grade 11, elaborates on national accounting, where the circular flow model discussed in Grade 10 is used to outline in greater detail concepts such as gross domestic product (GDP), expenditure and income. Learners are exposed to the various systems found in economies to provide the distinguishing aspects of each economic system and explain why they are still used today.

Learners are reintroduced to the concepts of markets in microeconomics, the second module of the Grade 11 syllabus. Graphs are discussed in detail to explain production costs and revenues, as well as the various calculations used in determining profits gained and losses suffered by firms. Price elasticity, a concept used to illustrate the effect of price on demand, ends the microeconomics module.

In terms of economic growth, the Economics curriculum in Grade 11 concentrates on globalisation, poverty, wealth creation and wealth distribution. In economic pursuits, learners are introduced to wealth creation and economic growth, elements required for economic development to occur. They are taught the various strategies of economic development, as well as about South Africa's role in Africa. The course highlights the economic and social indicators used to determine the economic performance of economies. The learning outcome, economic pursuits, reintroduces learners to money and banking, concepts covered in the Grade 10 curriculum for Economics, although in greater detail, including a discussion of the money and banking system of South Africa and the reasons for potential bank failure.

The Grade 12 curriculum reintroduces learners to the circular flow diagram and explains in further detail calculations required to determine the flow of income, production and expenditure. The business cycle is included in the macroeconomics content, which was already covered in the Grade 10 syllabus, but includes further detail of the use of the state's macroeconomic policies in smoothing out the business cycle period. Learners are also taught about the composition of the public sector and its role in service delivery or the lack thereof. Macroeconomics ends with the foreign sector, a subcomponent of the circular flow model, so in essence the entire module deals with the four main participants in the circular flow model and discusses each in detail.

Microeconomics continues from Grade 11, with the various markets such as monopolies and oligopolies being discussed in further detail, accompanied by graphs to illustrate production costs and revenue. Learners are introduced to market failure, a concept used to describe inefficiency in terms of demand and supply, resulting in shortages in the market.

Economic pursuits continue from the Grade 11 syllabus, with learners being reintroduced to economic growth and development and the impact of NEPAD and the African Union on the continent. Learners are also taught about regional and industrial

development, as well as the role of South Africa's international trade policies within the global economy.

The final module of the Grade 12 syllabus, contemporary economic issues, deals with current economic issues, namely inflation and environmental sustainability. With the former concentrating on price hikes in South Africa, the latter focuses on issues such as pollution and water conservation, which are discussed in detail. Lastly, learners are introduced to tourism and its positive as well as negative effects on the South African economy.

In essence, Economics for Grades 10 to 12 has four thematic learning goals: (1) Macroeconomics – Learners should be able to demonstrate knowledge, critical understanding and application of the principles, processes and practices of the economy; (2) Microeconomics – Learners should be able to demonstrate knowledge, understanding and the appropriate skills in analysing the dynamics of the markets; (3) Economics Pursuits – Learners should be able to demonstrate knowledge, understanding and critical awareness of the policies and practices underpinning the improvement of the standard of living; and (4) Contemporary Economic Issues – Learners should be able to demonstrate knowledge, understanding and critical awareness of, and apply a range of skills in dealing with, contemporary economic issues (NCS, 2003: 12-13).

The following table schematically represents the learning content and learning goals of the FET Economics curriculum for Grades 10 to 12:

Grade 10	**Learning Content**	**Learning Outcomes**
Microeconomics	Markets and concepts such as utility, value and price, and demand and supply, shortages and surpluses in the market environment Values in terms of choice and opportunity cost, concepts that relate to our ever-increasing needs and wants in society	Learners should be able to demonstrate knowledge, understanding and the appropriate skills in analysing the dynamics of the markets

	Graphs or statistics to outline efficiencies and inefficiencies experienced by firms and the government Effectiveness or ineffectiveness of the South African National Budget	
Macroeconomics	Problems in terms of scarcity and the violation of human rights, and concepts such as production, consumption and exchange Circular flow model and the impact that the business cycle has on economies	Learners should be able to demonstrate knowledge, critical understanding and application of the principles, processes and practices of the economy
Economic Pursuits	Concepts of economic development, globalisation and growth in South Africa's history History of money and banking (Reserve Bank and banking in South Africa, and current trends in banking) Composition of South Africa's population and labour force and the economic impact of the pandemic caused by HIV and AIDS	Learners should be able to demonstrate knowledge, understanding and critical awareness of the policies and practices underpinning the improvement of the standard of living
Contemporary Economic Issues	Nature of unemployment and the effects of apartheid The Reconstruction and Development Programme Labour relations	Learners should be able to demonstrate knowledge, understanding and critical awareness of, and apply a range of skills in dealing with, contemporary economic issues
Grade 11	Learning Content	Learning Outcomes
Microeconomics	Concepts of markets Graphs to explain production costs and revenues, as well as the various calculations used in determining profits gained and losses suffered by firms	Learners should be able to demonstrate knowledge, understanding and the appropriate skills in analysing the dynamics of the markets

	Price elasticity	
Macroeconomics	Revision of the subject, including the factors of production Reintroduced to the three sectors of an economy National accounting, GDP, expenditure and income	Learners should be able to demonstrate knowledge, critical understanding and application of the principles, processes and practices of the economy
Economic Pursuits	Economic growth, globalisation, poverty, wealth creation and wealth distribution Economic and social indicators used to determine the economic performance of economies Money and banking	Learners should be able to demonstrate knowledge, understanding and critical awareness of the policies and practices underpinning the improvement of the standard of living
Contemporary Economic Issues	GEAR	Learners should be able to demonstrate knowledge, understanding and critical awareness of, and apply a range of skills in dealing with, contemporary economic issues
Grade 12	Learning Content	Learning Outcomes
Microeconomics	Markets such as monopolies and oligopolies, accompanied by graphs to illustrate production costs and revenue Market failure as inefficiency in terms of demand and supply, resulting in shortages in the market	Learners should be able to demonstrate knowledge, understanding and the appropriate skills in analysing the dynamics of the markets
Macroeconomics	Circular flow diagram and calculations required to determine the flow of income, production and expenditure Business cycle Composition of the public sector and its role in service delivery or the lack thereof Foreign sector	Learners should be able to demonstrate knowledge, critical understanding and application of the principles, processes and practices of the economy
Economic Pursuits	Economic growth and	Learners should be able to

	development and the impact of NEPAD and the African Union on the continent Regional and industrial development, as well as the role of South Africa's international trade policies within the global economy	demonstrate knowledge, understanding and critical awareness of the policies and practices underpinning the improvement of the standard of living
Contemporary Economic Issues	Inflation and environmental sustainability Price hikes in South Africa, pollution and water conservation Tourism and its positive as well as negative effects on the South African economy	Learners should be able to demonstrate knowledge, understanding and critical awareness of, and apply a range of skills in dealing with, contemporary economic issues

3.2.5 My Professional Development as Economics Educator and My Understanding of Thematic Learning Goals

Now, bearing in mind that this study involves a CDA of policy and curriculum texts in relation to pedagogical actions (as illustrated by the learner Facebook screenshots and interviews), I as educator cannot stand isolated from such an analysis. I now provide some analysis of my professional role as educator in relation to my understanding of the Economics learning goals espoused above.

I grew up in a home where social justice is emphasised and where education is seen as the most significant aspect of contributing to a democratic and just society after years of apartheid rule. I happened to attend historically disadvantaged schools because of unaffordability and a political decision by my parents not to exclude me from other marginalised learners. Despite having attended underprivileged schools, both at the primary and high school level, I managed to be accepted for university studies at a formerly privileged university that was accessible only by the minority white population during the apartheid years. Thus one finds that my upbringing, schooling and university education were significant in making me realise the importance of social justice in particular, equality of opportunity, transformation and the acquisition of an education that

could enhance my critical awareness and self-reflexivity towards the attainment of justice in society. In 2007 I completed my Bachelor of Commerce degree in Economic and Management Sciences at Stellenbosch University, with the hope of pursuing my career in the education field the following year. In 2008 I was successful in completing the Postgraduate Certificate in Education (PGCE), with Business Studies and Mathematical Literacy as my teaching subjects. I was then appointed in the post of Economics educator at a local high school in Cape Town in 2009, where I was required to teach learners in Grades 10 to 12. After several years in the teaching profession, I find it immensely satisfying to be in a position to have an impact on the learning (and perhaps lives) of learners. I now consider teaching as an important moment in my career on the basis that the profession allows one to enact difference in schools. Therefore, despite the criticisms waged against the current curriculum, I still have the opportunity to engage learners in a critical pedagogy that can cultivate in them a deeper awareness of social change.

Since having been appointed at the school, I have undergone my own professional development as an educator, completing the BEd Honours degree in Education Management and the MEd in Curriculum Studies (Economics Education) at Stellenbosch University. The MEd allowed me to improve my methodologies and pedagogies of teaching as an educator. As an educator I am convinced that it is important to further one's own professional development in the workplace by engaging with learning material based on previous experiences that educators have had with the current educational dispensation in South Africa. In South Africa, many educators are struggling to cope with the administrative responsibilities and implementation of outcomes-based education, specifically preparing learners to cope with the completion of many assignments and the assessment thereof. Yet we need to develop ourselves in the workplace in order to empower us as individuals with the knowledge, skills and attitudes required to improve teaching and learning in the classroom.

In addition, the curriculum advisor for Economics requested that I also teach on a voluntary basis at certain disadvantaged schools, which are often characterised by limited resources and overpopulated classrooms. By teaching in impoverished

communities on weekends I gained first-hand knowledge and experience of what is happening at disadvantaged schools, particularly with regard to a lack of proper infrastructure and skilled human resources. I have attended numerous Economics cluster meetings and, through my engagement and interaction with colleagues from other schools, I have improved my own teaching resources and learning material by incorporating what has been learnt from these experiences. I have also worked with a local Further Education and Training (FET) college in Cape Town with the hope of understanding the pedagogical problems faced by many learners in terms of distance education. Learners have struggled in the past with learning content due to the fact that the learning material used was inefficient and insufficient in allowing them (learners) to engage with the content, as well as with the various activities that each unit would entail. As a contracted curriculum advisor for the college, I was required to improve the learning materials used by the learners, the study schedules that would be made available to the learners, and the relevance of the various Economics assignments. From a professional and personal point of view it can be claimed that there has not really been substantive change in the level of transformation at schools, as one often still finds poor schools in rural areas and townships struggling to cope with the challenging educational demands. To my mind, the problems of a lack of infrastructure at schools, as well as the inadequate levels of professional teacher development, will have to be addressed through more effective training of in-service educators in different and innovative pedagogies of teaching and learning in classrooms. It is for the above reasons that my attraction to critical pedagogy is not unusual. In other words, the argument is that, if I were not to consider self-reflexivity – what Freire (2006) refers to as 'conscientisation' – and empowerment of the individual and society as important to transformative education, I probably would not have engaged in this study about cultivating an education for social justice in an Economics classroom. Hence, my professional development is in itself an extension of my own critical pedagogical concerns.

My professional development at school is consistent with some of the underpinning ideas of the current Economics (Grades 10 to 12) learning goals. Like the learners, I am also expected to develop the knowledge, critical understanding and application of the

principles, processes and practices of the economy; analyse the dynamics of the markets; develop a critical awareness of the policies and practices underpinning the improvement of the standard of living; and apply a range of skills in dealing with contemporary economic issues, such as democratic governance and equitable policy formation. In this way, my professional pedagogical stances are enhanced to become more transformative and critical. I cannot see myself teaching Economics without thinking of what it means to live in a more sustainable and economically viable society. By implication I am drawn overwhelmingly to critical pedagogy as creating conditions for the liberation of learners in a classroom such as for them to think and act freely and with concern for all others. This is what Freire (2006) has in mind when he refers to empowering learners intellectually and physically through freedom. And, when I analyse the policy texts next, followed by the pedagogical actions of learners as reported in the Facebook screenshots and interviews, I am doing it with the advocacy of an education for social justice in mind.

Moreover, the learning goals of the Economics curriculum, as mentioned above, are inextricably connected to meanings of critical pedagogy that can enhance the idea of an education for social justice. Action concepts like 'critical understanding', 'critical awareness', and 'improvement of the standard of living' (NCS, 2003: 12-13) are used ubiquitously in the curriculum text. This suggests that the government (as the pioneers of the NCS) is intent on contributing to critical, transformative change in society. And for this to happen, educators have to be at the centre of change in the classroom. This is what Freire (2006) means when he intimates that educators and learners have to engage in habitual critical reflection – that is, they have to become transformative change agents. The upshot of this argument is that educators do not stand in isolation from learning if such learning aims to cultivate critical, transformative beings. A critical pedagogy of social justice can only happen if educators and learners engage collectively and deliberatively with one another (Scheff & Retzinger 1991; Tryfonas 2000; Zembylas 2008).

Now that I have analysed the Economics learning goals in relation to my critical role as an educator over the past six years, I shall examine some of the major economic policy

frameworks that have characterised South Africa's post-apartheid period, in particular their goals and strategies. I will sketch some background to show how the New Growth Path (NGP) and National Development Plan (NDP) eventually came into existence, with the further aim to show how the Economics learning goals for Grades 10 to 12 possibly connect with some of the goals of the GDPFs.

3.3 Economic Policy Frameworks: Goals and Strategies

Democratic transformation in post-apartheid South African did not just focus on social and political change, but also on economic change. And it is not surprising that, amongst the plethora of policy documents promulgated by the government post-1994, economic policy transformation has also been high on the agenda. To my mind, the development of economic policy frameworks is not just important for the participation of citizens in a country's economic decision making, the creation of jobs, and the redress of poverty and inequality, but, more significantly, to ensure a country's economic sustainability. Economic policy change is seen as being enabling to the education policy changes that have taken place in the country. It is in this context that I shall pay some attention to important economic policy frameworks, as outlined below. Before I introduce a brief overview of the important Growth Development and Policy Frameworks (GDPFs) in South Africa since the demise of apartheid, I need to sketch a background of the state of economic development in (South) Africa, both regionally in Africa and locally in the Western Cape.

Without being too critical, I want to introduce this section by outlining why 'Africa has not realised its potential', with reference to the work of Greg Mills (2010: 2). Mills (2010: 6-7) claims that African economic development experienced a long-term trend of very low economic growth and a rapidly increasing population. According to the World Bank, Africa had to grow at 7% to make inroads into poverty, whereas its growth is at 5% (Mills, 2010: 6). Africans south of the Sahara are still the poorest people in the world, with an average annual income of $1,681 – 50% less than the next poorest people, from South Asia (Mills, 2010: 6). Africans have the lowest life expectancy in the world, and the highest rate of infant mortality, which 'reflect[s] consistently low real economic growth across the continent, and lack of opportunity for Africans, as well as a range of

other problems including poor governance, high rates of conflict, and widespread corruption' (Mills, 2010: 6).

Africa's relatively low population density has also played a role in its economic underdevelopment. 'Africa has historically lacked the critical mass of skilled people to participate in development, especially required in the cities, resulting in high labour costs and low economic growth' (Mills, 2010: 15). But Africa's economic underdevelopment is not because its people do not work hard. Instead, their productivity is low because of a variety of factors, such as poor health and a lack of skills, inefficient land use, and an unemployed and uneducated youth (Mills, 2010: 2, 13). Africa's economic underdevelopment therefore can be attributed to a range of problems, of which the most significant are poor governance and bad choices by its leaders, high rates of conflict, insecurity and widespread corruption (Mills, 2010: 7). And this is where my dissertation seems to be relevant, in the sense that 'a relative lack of democracy (or single-party dominance) in Africa', caused mostly by its leadership, with their 'big man chieftain styles of rule, dispensing favours and using all manner of tools to bolster their rule, from traditional governance structures to kinship ties' (Mills, 2010: 14-15). So, despite Africa's greatest natural assets, such as its wealth in oil, the lack of democratic governance and accountability on the part of its leadership has contributed largely to its economic underdevelopment.

Moreover, as has been mentioned earlier, the quality of the cultural, social and political lives of the people of Africa has been hard hit by poverty and diseases, and this has caused development to move at a very slow pace in the last decades (Langmia, 2005: 144). The issue of network technology has been one of the fundamental problems affecting development in Africa since the 1960s (Langmia, 2005: 144), and the entire notion of the digital divide between developed and developing nations has affected development in Africa immensely (Wilkins, in Langmia, 2005: 144). Limb (in Langmia, 2005: 145) goes on to argue that new strategies for digital publishing, preservation of and access to publications are evolving among Africans and Africanists, but they face daunting problems. Mtiku and Dirk (in Langmia, 2005: 146) argue that third world countries are currently dominated by neo-colonialism and, in their view, local leaders in

Africa are political elites who are advocating conservative capitalist values and thus are driven by mutual self-interest with the Western capitalist nations. They go on to argue that African politicians are lured by self-centred motives when endorsing foreign investments in the continent (Langmia, 2005: 146). The slow pace of economic growth in Africa thus is blamed on national leaders who still have a neo-colonial mentality. The view is that the developed nations of the north should still design and implement development programmes in Africa, although most of the time this implementation is marred by inefficiencies and corruption, as profits are diverted into private bank accounts in Europe (Langmia, 2005: 150).

Prior to improving the lives of the African people, the colonisers of Africa used assimilationist and acculturation tactics to get African people to imitate Western ways of life. The British, for example, were prone to maintaining existing cultures, provided that the inhabitants of Cameroon, Ghana, Nigerian, Sierra Leone and other colonies abided by Western standards (Melkote, in Langmia, 2005: 146). Modernisation theory made it possible for Western ideals and modes of life to replace Africa's pre-existing cultural modes (Ake, in Langmia, 2005: 147), and the Western method of education was regarded as the way to being literate and resolving the problems of ignorance and the so-called 'primitive' behaviours of the native African (Langmia, 2005: 147). The French took a different approach that involved assimilation, which was the tendency to prevent Africans from abiding by their social, economic and political systems of governance (Langmia, 2005: 147).

African connectivity problems are the result of peculiar socio-economic conditions in the region, where many nations continue to suffer from badly performing economies, high foreign debt, declining resources and social infrastructures, alarming population growth, increased dependency, degradation of the environment and other debilitating conditions, and these have direct implications for the implementation of networking projects and the type of public policies that foster connectivity in Africa (Adam, in Langmia, 2005: 149). Africa needs to tackle these issues before bringing in technology to help with the development of the continent (Langmia, 2005: 149). One of the ways in which most Africans can benefit from the new technology, without falling prey to the digital divide

syndrome, is to create telecentres, which would bring people together to meet in specifically designed areas to communicate with others at home and abroad (Langmia, 2005: 149). Senegal has adopted this approach, with many telecentres that are found in both urban and rural areas, and this initiative could be interpreted as a way to promote democracy in society (Langmia, 2005: 149).

Adams (in Langmia, 2005: 151) suggests that, in order for Africa to use the internet as a tool for development, the continent should first of all tackle the fundamental problems of debt and declining resources. The issue of Africa's debt burden can be overcome through the equitable distribution of scarce human resources, such as wealth from oil. A country such as Nigeria, for example, is currently undergoing an oil crisis because of government officials and oil companies looting the wealth and side-lining the people of the Niger Delta, who should in fact be the country's primary beneficiaries (Langmia, 2005: 151). Also, the purpose of economic development in Africa through the creation of telecentres for the continent's goods and services is for the continent to sell ethnic goods to the many Europeans residing within their countries. This would result in rapid increases in turnover rates for the African continent. The only problems lie with transportation and security, and with the low level of accountability, the breakdown in communication and the poor quality of the products from the continent, which makes it difficult for Africa to achieve the dream of technological revolution (Langmia, 2005: 151). This brings me to a discussion of economic development in South Africa, with emphasis on the economy and local economic development (LED).

Since 1994 the South African economy has shown some degree of expansion, in particular regarding the sustained growth of the black middle class (Malikane, 2007: 67). Post-1994, there has been improved economic growth performance in South Africa, particularly when compared to the 1980s and early 1990s. However, the improvement was modest both by international standards and the standard of South Africa's own history (Du Plessis & Smit, 2006: 3). For instance, according to Du Plessis and Smit (2006: 4):

> The average real GDP growth rate for the decade since 1994 (i.e. 1995 – 2004, inclusive) was 3,0% and in per capita terms 1,0%. This represents a substantial improvement on the 0,8% average growth rate (-1,3% in per capita terms) for the previous ten years (i.e. 1985 – 1994). However, the country's growth performance in that period was so mediocre … the worst since the second World War, as can be seen in that it seems ill suited as a benchmark. The 3 percent average growth rate for the first ten years after apartheid was also a disappointment relative to the expectations of many; and substantially below what was deemed necessary to support a lasting transition to democracy in South Africa.

Thus, it seems as if economic growth in South Africa post-1994 had moderate success. However, as I shall show below, other economists, like Mohamed, do not necessarily share the optimism of Du Plessis and Smit.

The South African economy was in a crisis before the recent global financial crisis even started, even though the GDP of the country grew at around 5% per annum in the period from 2004 to 2007 (Mohamed, 2010: 39). The global economic recession and financial crisis meant that the growth rate declined to 3.1% in 2008, followed by a recession in 2009 (Mohamed, 2010: 40). According to Statistics South Africa's quarterly labour force survey, employment decreased by 5.6% from the third quarter of 2008 to 2009, while manufacturing production decreased by nearly 20% from April 2008 to April 2009 and the service sectors declined and lost jobs, particularly in retail trade (Mohamed, 2010: 40). Also, as reported by the National Credit Regulator in September 2009, South African consumer debt had increased and 150 000 consumers were under debt review. Of these, 100 000 owed R20 billion, of which R12 billion was in home mortgages (Mohamed, 2010: 40). Therefore, the question that needs to be answered is how the economy managed to sink so low, so fast (Jones, 2002: 50; Mohamed, 2010: 40).

Mohamed argues that the massive depreciation of the South African Rand against the US dollar had a huge impact on the inflation rate because of the higher Rand cost of imports such as oil (Mohamed, 2010: 42). This, however, led the South African Reserve

Bank (SARB) to respond by increasing interest rates, which led to a bigger increase in unemployment (Mohamed, 2010: 42). Many South African economists and economic policymakers were blinded by the short period of growth at around 5% per annum from 2004 to 2007, not realising the crisis that in fact was unfolding (Mohamed, 2010: 43). Also, the decision by the government to adopt neoliberal economic policies (GEAR), and particularly macroeconomic and financial policies, had a hugely negative impact on South Africa by allowing short-term financial flows to create macroeconomic stability, which destroyed industry and jobs (Jones, 2002: 54; Mohamed, 2010: 44). Unfortunately, the shift to neoliberal economic thinking within the state created a situation in which macroeconomic and financial policies favoured big business (Jones, 2002: 56; Mohamed, 2010: 59).

Mohamed and Roberts (in Mohamed, 2010: 60) argue that the rise in employment in services has been in extremely low-wage activities, such as security and cleaning services, which has meant that the average remuneration has fallen as employment has increased. They go on to argue that the increasing role of services in the South African economy is not a sign of economic maturation and essentially is not good for labour (Mohamed, 2010: 60). Also, the growth in the importance of services is due to the withdrawal of capital from the economy and the misallocation of capital towards financial speculation, housing price booms and exuberant consumption instead of productive investment (Mohamed, 2010: 60). After 1994, many big businesses had diversified their business to reduce exposure to the South African economy, and at the same time the economy's weak industrial structure focused on the minerals and energy complex because of the political, economic and historical processes that shaped the country's industrialisation (Mohamed, 2010: 61). The corporate restructuring further weakened the industrial structure of the economy (Mohamed, 2010: 61).

The government failed to adopt an industrial policy to address the industrial structural weaknesses because of the fiscal implications, and because its neoliberal policies favoured less state intervention in the economy (Feinstein, 2005: 16; Mohamed, 2010: 61). The state's neoliberal macroeconomic and financial policy choices proved disastrous, and left the state unable to deal with the effects of financialisation and the

corporate restructuring and deindustrialisation crisis in the economy (Feinstein, 2005: 42; Mohamed, 2010: 62). The inadequate economic policy choices by the government have forced the poor to bear the brunt of these choices. This has given rise to people losing their jobs or having had the quality of their jobs reduced through continued outsourcing, which made them dependent on government grants (Feinstein, 2005: 66; Mohamed, 2010: 62). The majority of South Africans will continue to face an increasingly bleak economic future, unless the government is able to address the industrial decline in South Africa, as well as the economic policies implemented to support industrial growth and transformation (Lewis, 2001: 6; Mohamed, 2010: 62).

Now that I have given a description of the context in which economic policies were produced in South Africa, I next turn to a discussion of local economic development (LED) for the reason that economic development at a macro-level (global, national and regional) cannot be seen in isolation from development at a micro- (local) level. And, in the interest of cultivating an education for social justice – the focus of this dissertation – social transformation cannot be remiss of the importance of economic development at a local level on the part of citizens. Blakely (in Nel, 2001: 1005) defines local economic development (LED) as the process in which local governments or community-based organisations engage to stimulate or maintain business activity and/or employment. The principal goal of LED is to stimulate local employment opportunities in sectors that improve the community, using existing human, natural and institutional resources. This is closely linked to the New Growth Path (NGP) framework, which places great emphasis on employment in the form of creating decent work for South African citizens. Also, Zaaijer and Sara (in Nel, 2001: 1005) define local economic development as a process in which local governments and/or community-based groups manage their existing resources and enter into partnership arrangements with the private sector, or with each other, to create new jobs and stimulate economic activity in an economic area. Again, LED is closely linked with the neoliberal economic policy, namely GEAR, which also focuses on job creation through encouragement by the government to stimulate investment from the private sector. From a policy perspective, LED finds accord with the post-apartheid government's pursuit of a neoliberal economic strategy and a commitment to devolve the powers of government to the local level and to support

community-based endeavours (Moodley, 2003: 14; Nel, 2001: 1009; Reddy, Singh & Moodley, 2003: 34).

Although it still is in its infancy stage in South Africa, LED generally appears to be a cost-effective and community-empowering process that has a defined role to play and can yield tangible benefits for participating communities (Nel, 2001: 1006). In addition, the process often relies far more on small-scale and community-based initiatives, utilising indigenous skills and seeking primarily to ensure survival, rather than participation in the global economy (Taylor & Mackenzie, in Nel, 2001: 1006). It can be argued that there are four variants of LED that are currently in existence in the country (Moodley, 2003: 16; Nel, 2001: 1012; Reddy et al., 2003: 52), namely formal local government initiatives, community-based/small-town initiatives, Section 21 development corporations, and 'top-down' LED. It is, however, disappointing to note that, of the 791 local authorities in non-metropolitan areas in South Africa, only a handful have defined LED strategies in place and are actually implementing them (Moodley, 2003: 24; Nel, 2001: 1020; Reddy et al., 2003: 76).

The government needs to provide greater levels of support and funding if it wishes to see more local authorities actively engaged in LED. Also, LED requires the joint action of a range of stakeholders if it is to succeed, and NGOs and community-based organisations have key roles to play in filling the development gap that exists and in assisting in this endeavour (Nel, 2001: 1020). LED is clearly being viewed and adopted as a new growth and development catalyst, and thus reflects and manifests the contemporary forces of globalism and localism (Nel, 2001: 1020). As local areas in South Africa look inward at their own resources and skills to promote LED, they often seek a unique place for themselves in an increasingly globalised economy and society (Nel, 2001: 1020).

A differentiation is often made between economic development and local economic development (LED). In South Africa, some reporting municipalities or local authorities (six out of 19) see LED as 'a local focus' or 'micro- and meso-level intervention' inspired by community-based activities, and economic development as a 'macro approach' or a

focus on ‘broader issues such as trade, investment and partnerships’, with an emphasis on building a globally competitive society to the benefit of all communities (Moodley, 2003: 82; Nel & Goldman, 2006: ix, 36). For instance, some view LED as involving job creation through local partnerships, and economic development as growing and retaining GDP and increasing revenue (Moodley, 2003: 94; Nel & Goldman, 2006: 36). The remaining 13 reporting municipalities see no distinction between the two. I support the view of Nel and Goldman (2006: 36), that the two concepts (LED and economic development) focus exclusively on job creation and desirable growth that can lead to job creation. So, LED ‘include(s) all activities which local governments and other stakeholders at local level engage in to enhance growth, incomes and livelihoods, specifically including that of poor people’ (Nel & Goldman, 2006: 2).

By implication, LED focuses on job creation, skills development, investment attraction, inner-city development and infrastructural development, with a poverty-focused bias such as social development, food provision, housing and services (Nel & Goldman, 2006: x). In other words, LED links increasing growth with reducing poverty and inequality. In pursuit of LED, local governments aim to establish a job-creating economic growth path; to embark on sustainable rural development and urban renewal; and to bring the poor and disadvantaged to the centre of development (Nel & Goldman, 2006: 13). Following from the aforementioned understanding of LED, the following interventions are required: community-based development; human capital investment; service delivery and infrastructure provision to those most in need; retention and expansion of local economic activity such as promoting tourism-led development; improving safety and security in communities; and fostering local self-reliance by ordinary residents (Moodley, 2003: 76; Nel & Goldman, 2006: 13).

Thus, from the aforementioned understanding of economic development, specifically LED, it is clear that the latter cannot occur without communal involvement. This means that people in local communities have to become engaged in activities that will enhance LED. However, and more importantly, the community-based initiatives seem to have a better opportunity to flourish if people engage in democratic action. The reason for this is that the democratic actions of deliberation, respect for diversity and inclusion can most

appropriately direct community-based activities towards minimising inequality and the non-marginalisation or inclusion of people. In other words, LED cannot happen without people engaging in forms of democratic action. That is, democratic action is a precondition for LED. And, bearing in mind that an education for social justice is inextricably connected to the notion of democratic action (Freire, 2006), it makes sense to educate citizens (learners) to engage in democratic pedagogical activities that hold the promise of them participating in LED. In other words, learning to engage in community-based activities that can harness economic development locally can be seen as a contribution towards the cultivation of an education for social justice. This brings me to a CDA of important GDPFs after the end of apartheid.

3.3.1 RDP

To begin with, the Reconstruction and Development Programme (RDP) is considered to have been the most comprehensive plan ever to be produced in respect of government policy. It forms the basis of social, political and economic transformation, and the term elicited expectations of a better life for all South Africans. As the RDP stated in its opening chapter, the document is the cornerstone of transformation – social, political and economic – and its priority is 'to attack poverty and deprivation' (ANC, 1994: 1). The (RDP) document indicated that the South African government that was newly elected after the 1994 elections was committed to an integrated and sustained process of development, which would be driven by the people themselves, to provide security and peace, deepen democracy and build the nation (Midgley, 2001: 269; Motshekga, 2007: 154; Villa-Vicencio, 2007: 150). This economic policy initiative implemented by the new government was aimed at empowering the marginalised, as it is the marginalised who were previously discriminated against by the apartheid regime. Focusing on the marginalised has in mind the aim to ensure that the people themselves were in control of their own social development.

The RDP contained key pragmatic components that would give prominence to key social objectives. Two pertinent goals of the RDP as articulated in the policy document stand out: First, the RDP is geared towards social transformation – that is, 'to address

the problems of poverty and gross inequality evident in almost all aspects of South African society' (ANC, 1994: 14); and second, the RDP is aimed at 'meeting basic needs: people should become part of the decision-making process of job creation, land reform, housing, water and sanitation, health care, social security and welfare' (ANC, 1994: 16). Thus, as can be deduced from the policy text, in order to ensure that the RDP realised its goals of social transformation, it must have made sure that the basic needs of the poor were met. This would entail that the poor be provided with housing, access to water, electricity and telecommunications, that there would be land reforms and that enhanced healthcare and nutritional services would be provided (Midgley, 2001: 269; Motshekga, 2007: 156; Villa-Vicencio, 2007: 152). In Economics in the FET phase (that is, the curriculum), learners are exposed to the RDP initiative as a policy implemented by the government to redress past injustices, and the learners are expected to engage in debates and discussions about the various objectives that were proposed by the RDP. In terms of the first key objective of the RDP, learners are exposed to the successes and failures associated with the implementation of the RDP. This is done with the aid of media, as well as video clips pertaining to what the RDP has implemented. The lesson that is taught is that the RDP aimed to ensure that people were actually provided with basic amenities such as sanitary facilities, access to water and electricity, and that other basic needs were met. It is important for learners to be aware of the challenges of today's society, particularly those facing the poor and oppressed, in order to allow them the opportunity to engage with the challenges that confront the poor and, in turn, to question the ability of government policies such as the RDP to be implemented effectively and efficiently. What stands out in the RDP policy document are three core concepts that seem to have driven the implementation of the text: transformation and renewal, redesign and reconstruction; and reconciliation as integrated with transformation and renewal; and redesign and reconstruction (ANC, 1994: 2-6). The argument is that if political, social and economic transformation are the most significant goals of the RDP, the policy text could not have remained oblivious to the importance of reconciling with all citizens of a diverse South African populace. That is, political, social and economic transformation depended on all the county's citizens to contribute toward the democratisation of society. For this reason, the RDP's proposals, strategies and policy programmes – all highlighted in bold text in the original document –

are grouped under five main mutually integrated themes: 'meeting basic needs; developing the country's human resources; building the economy; democratizing the state and society; implementing the RDP' (ANC, 1994: 7-13). The specific message emphasised in the above extract is that the RDP does not intend to exclude the privileged from the transformation agenda because the democratisation of society involves all citizens – privileged and underprivileged.

Second, the RDP focused on human resource development. It emphasised education and skills development in the implementation of affirmative action policies. In rhetorical fashion, the RDP document stated that human resource development was one of the core programmes of the RDP, that is, 'opening the doors of learning and culture to all' (ANC, 1994: 60). It also highlighted the improvement of cultural, arts and youth services, and participation (particularly by the poor) in enhanced sport and recreational activities (Midgley, 2001:269; Motshekga, 2007: 157; Villa-Vicencio, 2007: 153). In today's society we find many learners leaving school after Grade 9 in the hope of experiencing a better life by being employed and earning an income. However, with many businesses allowing unskilled individuals to participate in the economy, many of them struggle for years with low wages and salaries. The RDP, as a component of the Economics curriculum, encourages learners to improve their skills after school through tertiary studies, particularly suggesting that learners should pursue tertiary education so that they would be eligible to pursue a career in the corporate sector, or even at a specific level in this sector. The question that needs to be asked here is whether the RDP's objectives were in fact achieved, considering that learners are expected to obtain a decent qualification when financial resources in South Africa, especially among poor individuals, have often been scarce. We find young learners unable to study further due to a lack of financial resources – a situation that further exacerbates the poverty cycle. While many funding opportunities are made available for learners to embark on tertiary studies, they are often denied opportunities to access funding, possibly as a result of their schooling achievements, which are not necessarily a convincing indicator of how learners will perform at the tertiary level. For instance, I am aware of some learners who were underperformers at school level, yet they did considerably well at university level, particularly achieving their qualifications within the required time.

Third, the RDP was an instrument of economic transformation that emphasised job creation, the alleviation and eradication of chronic poverty, the redress of economic inequalities and structural problems in industry and trade and the agriculture, mining, financial and labour sectors, phasing out of discriminatory employment, development of human abilities, democratisation of the economy, and the development of a balanced regional economy (ANC, 1994: 79-80). Such an agenda of economic transformation is laudable considering the high levels of unemployment pervasive in the country. Thus, as part of its economic transformation agenda, the RDP emphasised a reduction in unemployment and the boosting of industrial development, trade, small businesses and resource-based industries such as mining and agriculture, and the promotion of science, technology and tourism, with a great deal of attention being focused on poverty alleviation and the exploitation that had characterised the previous regime's racist policy (Midgley, 2001: 269; Motshekga, 2007: 158; Villa-Vicencio, 2007: 153). This is an important aspect of the Economics curriculum in the FET phase, as learners are exposed to understandings of many types of businesses and markets, and of how competition leads to price reductions in commodity goods. Also, by exposing learners to this aspect of the Economics curriculum that relates to the RDP's objectives, they are again encouraged to investigate the aspects related to poverty and how economic phenomena such as inflation and tourism affect the GDP of an economy. They are also shown what these concepts may lead to in terms of economic growth and economic development. It is expected that learners are exposed to these issues pertaining to the RDP's objectives to empower and encourage them to become efficient consumers in society. Considering this, the RDP has nevertheless not delivered significantly and has failed to reduce unemployment. Little emphasis was placed on its support for businesses in South Africa to excel, and we find many businesses unsustainable in the long run, leading to many jobs being cut for an already poor population (Midgley, 2001: 269; Motshekga, 2007: 157; Villa-Vicencio, 2007: 153). And, if the RDP did not actually deliver on its promises consistently (Bond, 2005: 25), it would be very unlikely that learners will be positively influenced and encouraged by the RDP's objectives.

Fourth, the RDP document consistently emphasised the importance of political transformation in relation to creating 'an open, democratic society' (ANC, 1994: 120). The RDP's concern with democratisation as involving a more participatory style of national and provincial government with greater accountability and transparency, as well as the creation of effective local democratic institutions and the strengthening of civil society through increased support for the grassroots nongovernment sector, should also be examined (Midgley, 2001:269; Motshekga, 2007: 157; Villa-Vicencio, 2007: 153). In the FET Economics curriculum, learners are expected to deliberate with one another as equal citizens so as to empower and prepare themselves to be active citizens in the economy. Yet there still is a great deal of inequality in schools and generally among people in society. In certain areas in Cape Town one finds rich and developed schools, with the skilled human resources and infrastructure required to enhance teaching and learning. Yet there are also poor schools with many underqualified teachers, overcrowded classrooms and poor infrastructure. It is evident from the national senior matriculation examinations that the schools with the resources are able to obtain successful pass rates with high academic results, while the poor schools without academic support or enabling conditions cannot produce the necessary results for their learners to be accepted at tertiary institutions. The RDP has failed to address this disparity in the wealth of schools and, as a government initiative, has not been successful in ensuring equal, quality education, which was one of its (the RDP's) objectives (Bond, 2005: 26). So, the RDP aimed at equalising education and preparing learners for access to higher education, yet the disparities and inequalities remain rife, thus actually working against the realisation of the RDP's objectives.

Despite claims that the RDP would engender positive change in the country after decades of apartheid rule, it has failed to meet the objectives it stated so boldly. Gray (in Midgley, 2001: 269-270) reports that, under the RDP, 200 000 new houses were planned; five million children would be reached by the school feeding programme; an additional 500 mobile clinics would be introduced in the country; and safe and cleaner water supplies would be extended to serve an additional 1.7 million poor people. The implementation of these proposals has failed to eradicate poverty (Bond, 2005: 27) and social deprivation, despite resulting in improvements in the social conditions of millions

of poor individuals in South Africa (Midgley, 2001: 269). Also, with a proposed economic growth rate of between 4 and 6% to be achieved, the RDP again failed to deliver, as the actual economic growth rate of South Africa only achieved slightly above the natural population growth rate of 2.5%. As Bond (2002: 27) further suggests, the RDP failed to deliver on its objectives due to the fact that the government lacked the capacity to institute an effective framework upon which the RDP could be based. Also, many government officials lacked the vision to ensure that the goals that had been set out would be realistically achievable, taking the financial constraints of the country into consideration. After only two years the government implemented the Growth Employment and Redistribution (GEAR) strategy to redress the issues that the RDP failed to address and the goals it failed to deliver upon. And, considering the failure of the RDP to achieve its objectives, it would not be inappropriate to teach learners the reasons why the RDP failed in order to make them more aware of the major stumbling blocks to be overcome in South African society in the country's quest to achieve sustainable economic development (Bond, 2002: 29-30). The next section provides a discussion of GEAR.

Despite the aforementioned criticisms, it cannot be denied by many that the policy document, having been written in an accessible reader-friendly style, should be considered (after the Constitution) as the foremost genuine attempt by the democratic government to bring about political, social and economic transformation in the country. It was a policy document that was highly inspiring and gave tremendous hope to the majority of South Africans, who had been deprived of political, social and economic inclusion for such a long time. And the language of the proposals, strategies and programmes in the RDP resonated with all (the underprivileged majority and the privileged minority), because an underlying and consistent trend articulated in the document was that nation building and reconciliation could be achieved successfully if genuine democratic transformation in the political, social and economic spheres were achieved. So, in a way, the RDP was a document of hope that gave many South Africans the courage and optimism to nurture democratic change. The realisation that political and social transformation would be enhanced through economic empowerment was an idea that resonated with most, if not all, of the country's citizens. It was the RDP

policy document, with its concise, rational, emotive and encouraging style, that gave South Africans a legitimate message of hope for the future.

This brings me to an analysis of another policy document, namely the Growth, Employment and Redistribution (GEAR) Plan.

3.3.2 Growth, Employment and Redistribution (GEAR) Plan

The GEAR policy document is a highly technical text comprising of 22 pages of detailed information to address economic growth through job creation and the redistribution of income opportunities for the poor. The introductory page outlines the 'long-vision' strategy of GEAR (Department of Finance, 1996: 1):

> As South Africa moves toward the next century, we seek:
>
> - a competitive fast-growing economy which creates sufficient jobs for all work seekers;
> - a redistribution of income and opportunities in favour of the poor;
> - a society in which sound health, education and other services are available to all; and
> - an environment in which homes are secure and places of work are productive.

What is emphasised on the first page of the policy document is the government's commitment to job creation for 'all work seekers', especially for the 'poor', together with the provision of health care, education, basic services and security. Thus, escalating levels of unemployment in the country became the main concern of the government, as is evident in the response articulated in GEAR: 'A favourable employment response to accelerating growth, reinforced by effective public sector programmes, would see job creation rise to 400 000 per annum by the year 2000. The unemployment rate would then begin to show a visible decline' (Department of Finance, 1996: 6). The argument is that, if employment opportunities are created for 'all work seekers', productivity in the work place would be increased and security enhanced. This makes sense, as

joblessness often results in crime and theft that poses a threat to safety and security in society. Such a vision – job creation together with crime reduction – would (even today) be very appealing for South African citizens.

Of course, the legacy of apartheid left many problems for the newly elected government to deal with in the mid-1990s, such as the need to increase the economic growth rate; the need to stimulate investment and modernise production; and the need to discover how these goals could be achieved in a manner that would bring about increased wage employment, better wages and greater equality in the distribution of income and wealth (Bodibe, 2007: 75; Malikane, 2007: 62; Villa-Vicencio, 2007: 150; Weeks, 1999: 796). These were the primary goals of the RDP, which set the broad framework for the new government's economic and social policy (Bodibe, 2007: 76; Malikane, 2007: 63; Villa-Vicencio, 2007: 151; Weeks, 1999: 796). With the failure of the RDP, GEAR, which was announced in June 1996, became the new five-year programme.

GEAR can be assessed on the basis of the RDP's key goals, which stressed the creation of employment and the alleviation of poverty, low wages and extreme inequalities in wages and wealth generated by the previous apartheid regime, and to ensure that every South African had a decent standard of living and economic security (Bodibe, 2007: 78; Malikane, 2007: 65; Weeks, 1999: 798). The GEAR document placed great emphasis on the monetary and fiscal disciplines, and was aimed at the reduction of the fiscal deficit, low inflation and a stable exchange rate between the Rand and various major trading currencies (Bodibe, 2007: 80; Malikane, 2007: 69; Villa-Vicencio, 2007: 154; Weeks, 1999: 798) The government did not want to acknowledge publicly that the RDP had failed, and instead produced GEAR as having an 'integrated strategy' for 'accelerated economic growth' and retaining some of the 'core elements' of the RDP:

> The core elements of the integrated strategy are:
>
> - a renewed focus on budget reform to strengthen the redistributive thrust of expenditure;
> - a faster fiscal deficit reduction programme to contain debt service obligations, counter inflation and free resources for investment;

- an exchange rate policy to keep the real effective rate stable at a competitive level;
- consistent monetary policy to prevent a resurgence of inflation;
- a further step in the gradual relaxation of exchange controls;
- a reduction in tariffs to contain input prices and facilitate industrial restructuring, compensating partially for the exchange rate depreciation;
- tax incentives to stimulate new investment in competitive and labour absorbing projects;
- speeding up the restructuring of state assets to optimise investment resources;
- an expansionary infrastructure programme to address service deficiencies and backlogs;
- an appropriately structured flexibility within the collective bargaining system;
- a strengthened levy system to fund training on a scale commensurate with needs;
- an expansion of trade and investment flows in Southern Africa; and
- a commitment to the implementation of stable and coordinated policies (Department of Finance, 1996: 2).

Whereas the RDP was intent on serving the interests of social democratic transformation (including redressing poverty and inequality), GEAR emphasised the government's alignment with free market capitalism. As stated in GEAR (Department of Finance, 1996: 5, italics added):

> In brief, government consumption expenditure should be cut back, private and public sector wage increases kept in check, tariff reform accelerated to compensate for the depreciation and domestic savings performance improved. These measures will counteract the inflationary impact of the exchange rate adjustment, permit fiscal deficit targets to be reached, *establish a climate for*

continued investor confidence and facilitate the *financing of both private sector investment* and accelerated development expenditure.

Investment and private sector enhancement are key principles of a neoliberal market economy. By implication, the government's initial emphasis on equitable redress and service delivery was beginning to wane. In the Economics Grade 12 syllabus, emphasis is placed on GEAR and its goals as a macroeconomic framework, in terms of which learners engage with the solutions of the government to various socio-economic issues and problems that the government in fact still faces today. It is important for learners to understand why the South African government took the initiative to replace the RDP with GEAR so that, as young individuals, they may be empowered with the knowledge of how the government would deal with the various socio-economic issues at hand. Learners also are exposed to the two policies to deal with contemporary economic issues such as inflation, poverty and sustainable development. In essence, learners are introduced to the monetary and fiscal policies in order to equip themselves with knowledge of what the government does in relation to the national budget, for instance, and its impact on the government's proposed measures for poverty reduction and education. Issues such as inflation and how the government could in fact use higher interest rates to curb the process of inflation, what the government could do in the case of a recessionary period in the economy, and how taxes could be used to curb consumer spending or stimulate the latter during the recovery of the economy are all discussed.

The most important policy changes from the RDP were that GEAR placed greater emphasis on public sector involvement, faster deficit reduction and more rapid tariff liberalisation (Weeks, 1999: 799). The FET Economics curriculum deals with the various trade protocols that the government implemented in order to ensure that there is fair and effective trade among African countries. It is important for learners to understand the impact that trade has on economic growth and development, as trade as a source of income for the economy is usually seen as a positive factor that, in turn, stimulates greater investment in the economy by many multinational corporations and other parties.

There has been great concern, however, arising from criticism about whether GEAR did in fact lead to a substantial increase in economic growth, and whether it reversed the unemployment crisis and yielded sufficient progress towards an equitable distribution of wealth and income in South Africa (Adelzadeh, 1996: 70). The GEAR document places great emphasis on the private sector's ability to invest in the economy and adopted the main tenets of neoliberal strategies and policies to boost investor confidence. In essence, the macroeconomic framework failed to integrate the main RDP objectives and, according to Adelzadeh (1996: 72), rather constrained growth, employment and redistribution. Neoliberal policies are market-driven economic policies that emphasise privatisation, liberalised trade and open markets (Cock & Fig, 2001: 10). Also, GEAR contains policies that tend to work antagonistically, such as where the promotion of a fast-growing economy is accompanied by tight monetary policies, which in turn constrict economic activity and public consumption, rather than stimulating these (Adelzadeh, 1996: 78). The government provided very little fiscal stimulus to reach the required growth target that GEAR in fact proposed and for which success was wholly dependent on the response of the private sector (Adelzadeh, 1996: 84). The government's expenditure policy has been taken hostage by a contraction of monetary and fiscal policy. This policy goes against the main objective of the document, such as preventing the economy from attaining a significant growth rate (Adelzadeh, 1996: 86). The GEAR policy document is also weak in the area of trade and small and medium-sized enterprises, and lacks any proposal for an industrial policy and strategy. With an estimated annual growth rate of 8.4% for the non-gold export sector, is also seems to be unrealistic (Adelzadeh, 1996: 90). Adelzadeh (1996: 72) argues that the proposed growth framework and policy scenarios are analytically flawed, empirically unsupportable and historically unsuitable for South Africa.

It is clear that, from its implementation in 1996, GEAR did little to meet the objectives of the RDP. We still find the level of unemployment to be high, with socio-economic issues such as poverty, crime and alarmingly high illiteracy rates in most regions of South Africa contributing to the high level of unemployment in the country. In essence, GEAR, like the RDP, had in fact failed to succeed, which led the government to adopt other economic policies to support these macroeconomic frameworks. In relation to teaching

Economics in the FET phase, educators (like myself) use the failures of GEAR as a point of critical discussion to deliberate about what the South African economy ought to do to ensure its development.

GEAR had a critical intent as was evident from its use of descriptions assigned to its strategies, such as the document having had a ‘critical policy thrust’ instigated by ‘critical considerations’ (Department of Finance, 1996: 2, 13). In this regard it is worth noting that the South African government presents itself in the GEAR policy text as a ‘competitive state’ with a ‘critical orientation’ towards the development of economic policy. This description of a ‘competitive state’ in relation to economic policy development is also noted by Yeatman (1993), who claims that the 'competitive' state is a description that depicts the close relationship of state policy to the market. According to Yeatman, the reconfiguration of the state along corporate managerial lines has resulted in ‘critical’ policy structures and cultures. It is this idea of the ‘competitive’ state that has gradually emerged into the ‘performative state’ (Ball, 2000; Lingard & Blackmore, 1997), which involves a value shift towards market liberalism. Thus, under the guise of ‘critical’, the GEAR policy document has given the text a ‘critical’ intent with the aim to persuade its readers of its transformative orientation.

3.3.3 Accelerated Shared Growth Initiative of South Africa (AsgiSA)

The Accelerated Shared Growth Initiative of South Africa (AsgiSA) was started in 2006 and consists of a limited set of interventions intended to serve as catalysts for accelerated and shared growth development (Democratic Alliance, 2007). As a ‘national shared growth initiative’ instead of a purely ‘governmental programme’, it has been emphasised by the South African government that AsgiSA is not a new economic policy to replace GEAR, but rather has to serve as a supporting framework for the macroeconomic policy, namely the GEAR initiative (Democratic Alliance, 2007). The AsgiSA policy is aimed at reducing the level of poverty in South Africa by half by 2014, based on the ‘two economies’ concept, namely the first and second world economies, with the latter being underdeveloped and marginalised (Gelb, 2007). The policy targets massive expansion of infrastructure and skills in terms of human resources and

education, and thus aims to boost employment in South Africa by prioritising the tourism and labour-intensive export sectors, which offer opportunities for small and medium-sized businesses (Gelb, 2007). The Democratic Alliance (2007) concurs that AsgiSA identifies certain binding constraints to higher economic growth rates in South Africa that it hopes to remove through a set of strategic interventions, which include the volatility and level of the South African Rand; the cost, efficiency and capacity of the national logistics system; barriers to entry, limits to competition and limited new investment opportunities; the regulatory environment and the burden on small and medium businesses; and deficiencies in state organisation, capacity and leadership.

In the FET Economics curriculum, learners are exposed to the volatility of currencies and the impact of the strength and weaknesses of currencies on the balances of trade between various countries. This is an important aspect of the Economics curriculum, as the impact of exchange rates may be detrimental or beneficial to an economy's growth rate, depending on the strength or weakness of the currency involved. Also, in microeconomics learners are exposed to the impact of imperfect markets on economies, and what impact monopolies and oligopolies have on consumer spending. As Economics learners and young consumers, these learners need to be educated about the competition policy implemented by the government so that they become aware, as empowered young individuals, of their rights as consumers in the economy. In essence, AsgiSA's objectives are related to the FET Economics curriculum, as the government strives to remove constraints, such as ignoring the rights of consumers. These objectives can be realised through interventions that include infrastructure programmes, sector investment strategies, skills and education initiatives, second economy interventions, macroeconomic issues and public administration issues (Democratic Alliance, 2007). The government has acknowledged since 2003 that inequality and poverty have not been addressed effectively and successfully in the post-apartheid era, and that, with the economic policies of GEAR and the RDP, the government had not achieved the goals that were so boldly stated in each of these economic policies. In terms of AsgiSA there are numerous difficulties that the government is faced with in the implementation of RDP and GEAR (Gelb, 2007). From a poverty reduction perspective, AsgiSA is faced with the difficulty of the 'two economies concept', as the first economy

would require major restructuring if the second economy were to be uplifted, which would also involve challenging established interests (Bond, 2007; Gelb, 2007).

Moreover, the government's primary focus is on reducing the cost of doing business in the first economy, whereas the government's priority should be intent on extending infrastructure services to those in the second economy (Gelb, 2007). There seems to be a greater risk involved in terms of funding potential black entrepreneurs than in the government's other alternative, involving black economic empowerment in the formerly white corporate sector. In addition, the government needs to learn how to successfully implement asset-based programmes in terms of which resources are transferred to the poor in order for the proposed 'staircase' from the second to first economy to occur (Gelb, 2007).

In essence, AsgiSA acknowledges macroeconomic volatility as a major potential constraint, and says that that fiscal resources may be constrained even with adequate growth. Easy fiscal gains from tax revenue are levelling off, and it appears that, amongst the middle classes, both black and white income earners, who comprise the bulk of taxpayers, find it difficult to accept higher taxes to support transfers to the poor. Thus it is clear that AsgiSA has its constraints in terms of reaching the goals of GEAR, and it therefore is up to the government to analyse these constraints and address them effectively in order for economic growth and development to occur. What is important to note about the FET Economics curriculum is that a study of the AsgiSA initiative would afford learners opportunities to engage critically with what still would be required to ensure more economic stability and development in the country. Learners should be exposed to such debates in the FET phase.

The AsgiSA policy document seems to be directed at the critics of the RDP and GEAR on the basis that the latter two policy texts failed to realise their goals. The rhetoric of skills development and employment creation, so much emphasised in the RDP and GEAR texts, is dominant and articulated in bullet form, thus making the directing the reader of the text. AsgiSA intends to deal with the following challenges with the aim to improve policy implementation and economic growth:

- lack of skilled and committed staff in the public service;
- lack of human resources to implement policies;
- inadequate financial resources;
- corruption and mismanagement of funds;
- lack of people-driven development;
- lack of proper co-ordination between institutions; and
- barriers to entry, limits to competition and limited new investment opportunities (AsgiSA, 2006).

The above extract shows that the problem of human resource underdevelopment and high levels of unemployment should be related to a 'lack' of financial resources and people-driven strategies. Here, the government clearly wants to be exonerated from being held responsible for the failures of the previous economic policies, that is, the RDP and GEAR. This brings me to a discussion of the New Partnership for Africa's Development.

3.3.4 New Partnership for Africa's Development (NEPAD)

The New Partnership for Africa's Development (NEPAD) is an initiative by African leaders under the auspices of the African Union (AU), which grew out of the Organisation for African Unity (OAU), that was started in Lusaka, Zambia in July 2001. NEPAD acknowledges Africa's responsibility to create conditions for development by putting an end to conflict, improving economic and political governance, and strengthening regional integration (Kotze & Steyn, 2003: 40). The main goal of NEPAD is 'to give impetus to the Continent's development by bridging gaps between Africa and

the developed world' (Assié-Lumumba & Lumumba-Kasongo, 2003: 2). NEPAD aims to pursue new priorities and approaches to the political and socio-economic transformation of Africa and South Africa. It also aims to enhance Africa's growth, development and participation in the global economy (Kotze & Steyn, 2003: 40).

What, then, are the primary objectives and strategies of NEPAD? First, the goal of NEPAD is to consolidate democracy and sound economic management in Africa. It aims to promote peace, stability, people-centred development and accountability (Assié-Lumumba & Lumumba-Kasongo, 2003: 5). Second, it wants to minimise dependence on the highly industrialised countries and to pursue a process of empowerment and self-reliance by integrating African markets and economies into the global economy (Assié-Lumumba & Lumumba-Kasongo, 2003: 5). In essence, NEPAD's key themes to achieve the aforementioned main goals include the following: democracy and political governance; prevention and reduction of conflict; human development by investing in health and education, and tackling HIV and AIDS, TB and malaria, also through the Global AIDS and Health Fund; information and communications technologies; economic and corporate governance; action against corruption; stimulating private investment in Africa; increasing trade within Africa and between Africa and the world; and combating hunger and increasing food security (Nabudere, 2003: 28-29).

This brings me to a discussion of the aforementioned NEPAD goals in relation to globalisation. By now the African leaders have adopted the view that globalisation is inevitable (Nabudere, 2003: 37). Globalisation is a complex and dynamic process, integrating not just the economy, but culture, technology and governance. It suggests a shift in the spatial form and extent of human organisation and interaction to a transnational or interregional level. It is conceived of as a compression of time-space relations involving transnational networks such as world factories, labour flows, lending facilities, communications, new knowledge, information technologies, and culturally seamless cultural norms (Adejumobi, 2003; 131-132). The goals of NEPAD are consistent with globalisation in the sense that NEPAD aims to (1) eradicate poverty in Africa and to place African countries on the path of sustainable growth and development to prevent Africa's marginalisation in the globalisation process; (2) promote the role of

women in all activities; (3) achieve and sustain an average growth rate in domestic product (GDPF) of over 7% per annum for 15 years; (4) reduce the proportion of people living in extreme poverty by half between 1990 and 2015; (5) enrol all children of school age in primary schools by 2015; (6) make progress towards gender equality and the empowerment of women; (7) reduce infant and child mortality by two thirds between 1990 and 2015; and (8) implement national strategies for sustainable development so as to reverse the loss of environmental resources by 2015 (Adejumobi, 2003: 145). Moreover, in trying to identify the nature of globalisation, in other words, grappling with the meanings thereof (those meanings that make a concept what it is), one comes to realise that there seem to be as many interpretations of the concept of globalisation as there are people or institutions that are in some way or the other affected by it. Globalisation, or the influence thereof, seems to be all permeating, invading all aspects of society, be they economic, social or cultural. Depending on the way in which globalisation has affected people and their institutions, it has evoked either positive or negative responses. Advocates of globalisation defend it by positing it as a key to world economic development and thus as beneficial (a panacea), but also as inevitable and irreversible. Others hold that globalisation is responsible for creating inequalities in and between nations (Hoogveldt 1997), and that it has a tendency to increase poverty levels through the encouragement of austerity measures that result in retrenchments and human suffering. Hawken (2002: 68), an anti-globalisationist, reminds us that

> A billion people cannot work who want to work. That number has been growing faster than employment for the last twenty-five years. Eight hundred million people are malnourished. Eight million children die every year because of malnutrition and disease.

He argues that globalisation should bear the major portion of the responsibility for the aforementioned results.

But what is globalisation? Nzimande (in Kallaway, Kruss, Donn & Fataar, 1997: Foreword) states that globalisation is the transformation of the world into a single market that is controlled by multi-national companies, traditionally emanating from the

developed countries of the north. Ntshoe (2002: 83) notes that globalisation 'is also associated with ideologies and hegemony of Westernisation, McDonaldisation, Americanisation, modernisation, internationalisation, industrialisation, development and underdevelopment'. Dale (2000: 427) states that '[g]lobalisation is variously taken as representing an ineluctable progress toward cultural homogeneity, as a set of forces that are making nation-states obsolete and that may result in something like a world polity'. Burbules and Torres (2001: 2), as editors, asked authors to focus on concepts that they believed to be central to the understanding of the concept of globalisation, and the concepts thus identified included neoliberalism, the state, restructuring, reform, management, feminism, identity, citizenship, community, multiculturalism, new social movements, popular culture, and the local (as opposed to/in relation to the global). The range of practices that globalisation permeates seemingly points to the immensely pervasive nature of globalisation – to the understanding that the influence thereof is to be ignored at peril, lending credence to the inevitability dissertation. In this regard, Giddens (2000: 35) states that, 'to oppose economic globalisation, and to opt for economic protectionism, would be a misplaced tactic for rich and poor nations alike'. Rizvi and Lingard (2000: 6) come to the conclusion that 'globalisation has no stipulative meaning; rather it is a politically and theoretically contested concept with both positive and negative expressions and responses'.

The debate about the apparent inevitability dissertation of globalisation possibly can be examined best within an historical framework. One of the most popular explanations of the genesis of globalisation is the change in the nature of the world economy post-1945 (World War II). Known as Fordism, the notion in industry was for the production process to be broken into simple tasks, capable of being executed by unskilled labour. The relationship of the state to the economy and social structure in the Fordist period was such that '[s]tate intervention had a Keynesian emphasis on full employment, public sector expenditure, welfare provision, social democracy and workers' rights (Hoogveldt, 1997: 46). This period saw a radical change in the nature of production, from a Fordist to a post-Fordist mode of production. The change in the method of production signalled a different conceptualisation of the employee. Industry now demanded workers who were not necessarily unskilled, but rather multi-skilled; workers who were flexible and able to

multitask. However, Ntshoe argues that, in the inevitability dissertation, globalisation is adopted and accepted uncritically as nation-states vie to participate and compete in the world market (Lingard & Rizvi, 1998: 66; Ntshoe, 2002: 83). Such competitiveness within the world market meant being able to provide multinational companies with the kind of workers they demanded, which in turn translated into nation-states demanding a certain type of basic education from primary education (such as free basic education) through to encouraging higher education within the framework of globalisation.

This brings me to the question: How would acquiring the learning outcomes of the Economics curriculum in the FET phase serve as a strategy to orientate learners towards understanding the NEPAD goals? First, if learners are expected to acquire knowledge, critical understanding and application of the principles, processes and practices of the economy, then the possibility exists that they would be taught about the socio-political conditions that have to be in place in order to ensure that, in the first place, the economy can function effectively. This means that they will have to be familiarised with how to consolidate democracy and sound economic management in Africa, which involves promoting peace, stability, people-centred development and accountability. Also, it would mean that learners will be familiarised with what it means to become empowered and to be self-reliant for the purpose of integrating African markets and economies into the global economy. The latter idea about NEPAD is consistent with the NCS and its emphasis on democratising knowledge to improve the human condition on the African continent.

Second, if learners are to be taught how to analyse the dynamics of the markets, they would be able to determine what the economic indicators ought to be in order to achieve and sustain a growth rate in the average domestic product (GDP) of over 7% per annum, as announced in the NEPAD policy documents (Adejumobi, 2003: 146). Learners are taught to analyse the GDP of economies in order to familiarise themselves with the process involved in calculating expenditure, production and income. With the aid of interactive tutorials, learners in my classroom are taught the process of determining the gross domestic product of economies, on the basis of which they are also required to discuss and debate the economic growth rate and development patterns

of economies. I use media to ensure that debates and discussions occur in which learners are required to compare the GDP of various economies, acquired from Internet finance reports and journals, and to discuss the levels of economic growth in rich, developed nations and in developing nations. Discussions are held about the annual South African budget, during which I provide a summary of the budget acquired from the Internet and local newspapers. It is important for learners to analyse the South African budget to provide them with the opportunity to understand the government's reasons behind the budget allocations.

Third, if learners have to develop a critical awareness of the policies and practices underpinning the improvement of the standard of living, then they would be better positioned to understand what it means to eradicate poverty in Africa. Also, it becomes important to create an understanding of how to go about placing African countries on the path to sustainable growth and development in order to prevent Africa's marginalisation in the globalisation process.

In Grade 11 I provide learners with the opportunity to engage in discussions about globalisation, poverty and sustainable development. To this end, the learners watch and discuss Al Gore's film, *An Inconvenient Truth*, which deals with sustainable development and global warming as important factors in the lives of people. Learners are shown the negative impact of climate change on the environment in which we live and how we, as democratic and empowered individuals, need to respond to these issues by protesting against government policies on deregulation that encourage and entice multinational corporations that have little regard for the damage they cause the environment through pollution. The film on sustainability is an important one for young Economics learners, as it aids them in critically analysing the environmental and economic impetus that affects society. Learning takes place outside the classroom as well, as learners are exposed to the negative aspects of pollution on the environment. For example, the learners are taken to sites where pollution is rife to see for themselves how the destruction of the environment occurs, and what society is actually doing to challenge this phenomenon.

Fourth, if learners are taught to apply a range of skills in dealing with contemporary economic issues they would be able to understand what it means to promote the role of women in all activities, reduce the proportion of people living in extreme poverty, make progress towards gender equality and the empowerment of women, reduce infant and child mortality by two thirds (Adejumobi, 2003: 146), and implement national strategies for sustainable development so as to reverse the loss of environmental resources – all pertinent contemporary issues relevant to Africa's development. Providing the learners with video clips of poverty creates awareness in the Economics classroom about the causes and effects of poverty and what society needs to do to address this global problem. The learners need to be empowered as future role players in society and acknowledge the role women play in a society free from discrimination or injustice. By being shown images of poverty, the learners view the effects that poverty has had on many African countries and see how the rich, developed nations continue to thrive in terms of economic growth and development. In fact, the global recession poses a real threat to developing nations. In Grade 10, learners watch the film *The Gods Must Be Crazy* to provide them with an overview of the various stages of development and the impact that globalisation has on society and on the environment. The movie is educational in the sense that learners are shown the traditional stage of development and what development entails, the impact of modernity and how globalisation in turn affects society and in some cases has destroyed cultures of the past.

In essence, it seems as if the learning outcomes of the Economics curriculum are geared towards inculcating in learners capacities and skills to act critically, to analyse the dynamics of the markets, to improve the standard of living in society, and to deal with contemporary issues concerning the economy in relation to socio-political development. Despite these connections between the Economics learning outcomes and some of the goals of NEPAD, the latter has its shortcomings, which I shall now address.

The policy document is published in glossy form, with eye-catching use of colour, headings, layout and graphs. Development is the major theme of the document and the rhetoric of 'transformation' is dominant – even featuring prominently on the cover below

the word ‘NEPAD’. The policy document is structured in the form of ‘problem-solution’. More specifically, the problem is the challenge of ‘transformation’, and the ‘solution’ is that the challenge can be met through ‘positive [economic] growth’. The optimism of the authors of the NEPAD policy document is challenged by the emergence of the ‘adverse domestic risks’, ‘intensification of conflicts’, unstable finances of African economics, and decreasing international financial aid recognised by themselves. Considering that the document seems to be directed at the wider public, the positive aspects of Africa’s economic growth are consistently articulated, with detailed objectives and guidelines related to its the implementation and possible success. The vocabulary used in the policy document is overwhelmingly about change, with words such as ‘transformation’ ‘strategic orientation’ and ‘future aspirations’ featuring prominently (NEPAD, 2001/2014: 3-7).

What are the shortcomings of NEPAD? On the one hand, NEPAD is typically depicted by its architects as an attempt to address Africa’s vast development challenges and as a development strategy and programme for the African Union (AU). However, NEPAD has also had to deal with a great deal of criticism (Landsberg, 2002: 1). Critics depict NEPAD as a ‘neoliberal’ project and have called the economic strategy the ‘Africanisation of GEAR’ (Landsberg, 2002: 1). NEPAD is thus based on a trade-off in terms of which the initiative seeks to establish a new partnership with the developed and industrialised nations of the North so as to involve them in efforts to relieve debt and to aid in the development of African countries through foreign investment (Landsberg, 2002: 1). NEPAD fails to address the fundamental issues of neoliberalism and the eternal dependence of African leaders on Western powers (Karuuombe, 2003: 19). Also, NEPAD has in fact demonstrated how African leaders have internalised the policies of the International Monetary Fund and the World Bank, only to implement these in their own countries as ‘home grown’ African programmes (Karuuombe, 2003: 19). NEPAD is misleading in the sense that its approach is a search for better cooperation rather than a true partnership. This view is based on its neoliberal ideological approach, by suggesting that Africa will in fact enter into a partnership with the West and other industrialised nations as so-called ‘equal’ partners (Karuuombe, 2003: 19).

Karuuombe (2003: 21) further argues that NEPAD fails to address the broader and more fundamental issues of women's marginalisation through discriminating laws and structures, land reform, male-biased development priorities, cultural norms and public expenditure. The development initiative fails to incorporate core labour standards into the administration of NEPAD, and fails to establish a formal internal structure to address issues of trade, development and core labour standards. It is clear that NEPAD has faced major criticism with regard to its policies in Africa and its role and partnership with Western nations in the undermining of African nations. Also, the impact that globalisation has had on the marginalised poor throughout Africa has caused greater concern for Africa's independence and whether the continent would ever be able to achieve the level of economic development that NEPAD and its predecessors proposed.

Despite some of the inherent shortcomings of NEPAD, the FET Economics curriculum, and specifically the learning outcomes, create space for learners to examine critically what the authors of the policy envisaged. It also allows learners to analyse how NEPAD has in many instances been unsuccessful in Africa (Landsberg, 2007: 2003). This brings me to an analysis of the New Growth Path (NGP) policy that grew out of NEPAD's failures.

3.3.5 New Growth Path (NGP)

The authors of the NGP policy document introduce the text with President Jacob Zuma's inaugural State of the Nation Address of June 2009, in which he stated: 'It is my pleasure and honour to highlight the key elements of our programme of action. The creation of decent work will be at the centre of our economic policies and will influence our investment attraction and job creation initiatives. In line with our undertakings, we have to forge ahead to promote a more inclusive economy' (Republic of South Africa, 2010: 1). The vision of the NGP is an inclusive one (for everyone), considering that, in the State of the Nation Address, President Zuma used pronouns like 'our' and 'we'. The NGP emphasises the themes of job creation, poverty eradication, and the redress of inequality as key to the transformation of the economy:

> There is growing consensus that creating decent work, reducing inequality and defeating poverty can only happen through a new growth path founded on a restructuring of the South African economy to improve its performance in terms of labour absorption as well as the composition and rate of growth. To achieve that step, change in growth and transformation of economic conditions requires hard choices and a shared determination as South Africans to see it through (Republic of South Africa, 2010: 1).

The strategic objectives for job creation as articulated in the policy text are declarative and future directed, with inclusivity being articulated repeatedly:

> It must also lay out a dynamic vision for how *we* can *collectively* achieve a more developed, democratic, cohesive and equitable economy and society over the medium term, in the context of sustained growth. The strategy sets out critical markers for employment creation and growth and identifies where viable changes in the structure and character of production can generate a more *inclusive* and greener economy over the medium to long run (Republic of South Africa, 2010: 1).

The lack of success of the RDP, GEAR, AsgiSA and NEPAD brought about a new look at development in the country. Economic dependency increased, with South Africa being reliant on more loans, and this created more debt and did not augur well for job creation in the country (Republic of South Africa, 2010: 1). As mentioned above, the key elements of the plan of action of the New Growth Path involved the creation of decent work, which would influence the attraction of investment and initiatives to create jobs (Republic of South Africa, 2010: 1). The NGP combines macroeconomic and microeconomic interventions by identifying viable changes in the structure and character of production that could generate a more inclusive and greener economy over the medium to long term (Republic of South Africa, 2010: 1).

The NGP has set a target for employment creation through numerous job drivers, including infrastructure, the main economic sectors, the potential of new economies,

investments in social capital and public services, and spatial development. If one looks at the link between these job drivers and the FET Economics curriculum, it is evident that learners are exposed to these job drivers as important concepts in each of the four modules of the NCS. For instance, in the case of spatial development, learners are exposed to the development that occurs in rural areas of South Africa in order to foster sustainable development and encourage growth within various regions of great potential. It is important for learners to be equipped with the knowledge of these job drivers to ensure that the future skilled workers of this economy are well aware of what is required of them to aid South Africa in growth and development. The NGP states that the Southern African Development Community (SADC) countries alone can generate around 60 000 additional direct jobs by 2015 and around 150 000 by 2020, with additional employment growth arising from South Africa's position as a financial, logistics and services hub, and from collaboration on regional infrastructure and investment (Republic of South Africa, 2010: 14).

Emphasis is again placed on employment, where employment opportunities are anticipated at around 260 000 jobs through nongovernmental organisations (NGOs), stokvels and co-ops (Republic of South Africa, 2010: 13). The public service could also generate 100 000 jobs in health, education and policing by 2020, as well as substantial opportunities through public employment schemes (Republic of South Africa, 2010:13). Learners are exposed to these organisations in the Economics curriculum (NCS, 2003: 12) and, through discussion, debates and the use of the media, engage with one another on the viability of these nongovernmental organisations in assisting with employment growth in South Africa.

Important job drivers such as those of infrastructure and the main economic sectors are also linked to the Economics curriculum. Infrastructural development can be an important catalyst for job creation and economic growth – these being aspects that constitute economic development; the learners are familiarised with the importance of this factor for economic growth. It is estimated that, by 2015, 250 0000 jobs could be created by public investment in energy, transport, water and communications infrastructure and in housing (Republic of South Africa, 2010: 10). In terms of the three

main sectors of the economy, namely the primary, secondary and tertiary sectors, great emphasis is placed within the framework of the NGP on the creation of jobs in agriculture and manufacturing. An estimated 250 000 jobs are expected to be created in the tourism industry and business services, with many more possible in the cultural industries (Republic of South Africa, 2010: 11). Learners are actively engaged in this topic of the importance of the three main sectors of the economy (NCS, 2003: 12-14), and how each sector contributes to the GDPF of the country. They also learn about the importance of these sectors in international trade between South Africa and the rest of the world.

Lastly, the NGP targets the creation of 100 000 new jobs by 2020 in the knowledge-intensive sectors of ICT, higher education, health care, mining-related technologies, pharmaceuticals and biotechnology (Republic of South Africa, 2010: 13). It is important for South Africa to adapt existing technologies that will support large-scale employment creation and improved livelihoods (Republic of South Africa, 2010: 13). This driving force of the NGP is evident in the Economics curriculum, where new and old methods of technology are taught and how the former are used to ensure greater efficiency in resource allocation and the production of many goods and services for South African consumers. It is important for learners to be exposed to the methods of technology and the knowledge required by various industries in South Africa.

The NGP is intended to address the socioeconomic issues of unemployment, inequality and poverty with the goal of creating jobs, primarily in the private sector (Republic of South Africa, 2010: 8). With a projected reduction in unemployment from 25% to 15%, the NGP and its policymakers hold high expectations of a new economic programme succeeding where previous economic programmes for South Africa were unable to achieve their goals or meet the demands of an ever-changing scenario.

The government has high expectations of its new economic growth path, through which it is hoping to create five million jobs by 2020 – a growth rate that is unlikely to materialise given the current state of the global economic slowdown (Republic of South Africa, 2010: 9). The NGP is also concerned that growth was debt financed and not

underpinned by a strong production base, as South Africans were seen as spending more than what they earned, which is similar to what led to the eventual collapse of the Greek economy in Europe. The NGP, however, proposes a 'developmental state' to support new productive activities in terms of manufacturing, mining and agricultural supply chains, and in a range of knowledge-intensive and skill-intensive activities, as well as in green technology (Nattrass, 2011: 2).

The strategy of the NGP would be to identify and support economic activities that have the potential to create large numbers of well-paid formal jobs in which workers have training, access to benefits and, most importantly, contracts. This seems to be an even more daunting challenge than achieving an annual real growth rate of 6% (Nattrass, 2011: 3).

The NGP identifies the key economic problems facing South Africa as being those of a high unemployment rate; low levels of saving and investment by local citizens; persistent balance-of-payment deficits caused by overspending on imports compared to lower levels of exports; an overvalued exchange rate; shortages of skilled labour; energy and infrastructural bottlenecks; economic concentration; government inefficiency; and rent-seeking and regulatory burdens on business (Nattrass, 2011: 3). The NGP acknowledges, however, that these weaknesses need to be addressed, but fails to provide any clear direction for how this, along with better co-ordination of government policy, is to be achieved (Nattrass, 2011: 3).

Also, the NGP assumes, as has been stated before, that most of the projected new jobs will come from the private sector, and that these jobs will be leveraged through targeted assistance for the five identified key 'job drivers'. However, it is unclear what the status of these job estimates is and, as the NGP itself states, they are not set in concrete and a 'mapping process' is being used to think innovatively about new opportunities for job creation (Nattrass, 2011: 3). The question that the NGP needs to ask is whether the private sector will create decent work and deliver the 'inclusive' growth path the NGP hopes for. The NGP presumes that precarious employment in the fields of construction, commerce, catering and the accommodation sectors has the lowest average earnings

per employee compared to other sectors of the South African economy, and therefore does not count as 'decent work'. It is evident that these jobs would probably, but not necessarily, contribute to the improvement of the quality of existing jobs, but certainly at the cost of rapid employment growth for the less skilled (Nattrass, 2011: 4).

The authors of the NGP further envisage that foreign exchange is to be purchased by printing money, which in turn would be inflationary, causing the real exchange rate to appreciate unless the government implements a restrictive fiscal policy in order to control demand in the economy (Nattrass, 2011: 7). The NGP states that the monetary policy will continue to target low and stable inflation, yet the economic policy favours the lowering of interest rates, which in turn would dampen the flow of foreign capital into the bond market, thereby depreciating the currency and further boosting inflationary pressures (Nattrass, 2011: 7). The NGP is rather unclear on how government expenditure is to be managed or for how long the NGP's list of new policies and interventions can be made to correspond with an expanding social wage and tight fiscal policy (Nattrass, 2011: 7). Failure by the NGP to confront the trade-offs between wages, employment, productivity and profitability is disappointing, in the sense that it is particularly short on detail and long on wishful thinking (Nattrass, 2011: 8). There have been constraints on the NGP's proposals, particularly due to government inefficiency and excessive wage growth. Although it is clear that the NGP has negotiations and partnerships with the private sector and labour on the table, the challenge facing the NGP is to rise to the occasion and make the best of these (Nattrass, 2011: 8).

With a new economic growth path with high expectations, hopes and a vision for an improved economy, the NGP is faced with many challenges in achieving its goals, including the fact that previous development initiatives and economic programmes, such as the RDP, GEAR, NEPAD and AsgiSA, failed to deliver what the NGP hopes to achieve for South Africa.

I shall now examine how the learning outcomes possibly connect with some of the goals of the NGP policy. First, considering that the macroeconomics learning outcome addresses the three sectors of the economy (primary, secondary and tertiary) and the

NGP regards growth in these sectors as important for job creation, economic development, building infrastructure and trade relations, it can be said that this Economics learning outcome does connect with some of the goals of the NGP. Second, the microeconomics learning outcome emphasises establishing new industries and markets, whereas the NGP relies on the private sector to invest in promoting small business enterprises that will foster and sustain job creation. In this way, teaching learners microeconomics is in some way connected to the realisation of an important goal of the NGP. Third, the economic pursuits learning outcome focuses on the RDP, GEAR, AsgiSA, NEPAD and trade relations, whereas the NGP aims to improve on the aforementioned economic policies. By implication, there is a link between teaching the economic pursuits (NCS, 2003: 11) and contributing to the realisation of an important goal of the NGP – that is, to improve on the previous, less successful economic policies. Fourth, the contemporary economic issues outcome focuses primarily on globalisation, sustainable development and issues of poverty, inflation and unemployment, whereas the NGP attempts to resolve such issues by creating more jobs. Thus, the FET Economics curriculum is congruent with creating some practical understanding of the GDPFs.

3.3.6 National Development Plan (NDP)

In May 2010, President Jacob Zuma appointed the National Planning Commission (NPC), under the Chairmanship of current Minister in the Presidency for National Planning, Trevor Manuel, to draft a vision and National Development Plan (NDP) for consideration by Cabinet and the country (Zarenda, 2013: 2). In 2012/2013, the National Development Plan (NDP) was adopted by the South African government as its new growth and development policy framework for future socioeconomic and economic development in the country (Zarenda, 2013: 1). Incorporating the recent New Growth Path (NDP), as well as the Department of Trade and Industry's (DTI) Industrial Policy Action Plan (IPAP), the NDP has critical as well as important implications for the various regional economic communities in southern Africa at present (Zarenda, 2013: 1).

The NDP's long-term vision for the country (until 2030) aims to ensure that all South Africans attain a decent standard of living (housing, water electricity and sanitation; safe and reliable public transport; quality education and skills development; safety and security; quality health care; social protection; employment; recreation and leisure; clean environment; and adequate nutrition) through the reduction of inequality and the elimination of poverty (Zarenda, 2013: 3). The NDP is very specific in listing the poverty-reduction objectives it is to achieve by 2030, which include reducing the number of people who live in households below the R419 (2009 prices) from 39% to zero; increasing employment from 13 million to 24 million; a reduction in income inequality from 0,69 to 0,6 through the use of the Gini coefficient; and increasing per capita income from R50 000 in 2010 to R120 000, and shares of national income of the bottom 40% from 6% to 10% (Zarenda, 2013: 4).

Also, the NDP lists manifold objectives that include the following: establishing a competitive base of human resources, infrastructure and regulatory frameworks; broadening asset ownership to historically disadvantaged groups; matching skilled, technical professional and managerial posts to better reflect the country's racial, gender and disability profile; increasing the quality of primary education; providing affordable health care while promoting health and wellbeing; providing safe and affordable public transport; producing sufficient energy to support industry, at competitive prices, and ensuring access to such energy for poor households and reducing power emissions by one third; ensuring access to clean running water for all; maintaining a competitively priced high-speed broadband internet universally; realising a food surplus with one third being produced by small-scale farmers or households; ensuring household food nutrition security; providing social protection for the poor and needy through an entrenched social security system; realising a state of development, capable and ethical that treats citizens with dignity; ensuring that all people live safely with an independent and fair criminal justice system; broadening social cohesion and unity and redressing the inequities of the past; and playing a leading role in continental development, economic integration and assuring human rights (Zarenda, 2013: 5).

The NDP has shifted from a language in which citizens were seen as passive receivers of the services by government to one that systematically mentions the marginalised poor, and in which people are empowered participants of their own development, capable of leading the lives they so dearly desire (Republic of South Africa, 2011:1). The success of the NDP is based on the premise that there are active efforts and participation by all South Africans in their own development; that social injustices of the past are redressed; that there is faster economic growth and higher investment and employment; that standards of education rise, with a healthy population and effective social protection; that links between economic and social strategies are strengthened; that there is an effective and capable government; that there is collaboration between the private and public sectors; and that there is leadership from all sectors in society (Republic of South Africa, 2011: 1-2). The failure of government's previous GDPFs in implementing many of their underlying and boldly stated goals and objectives in the past compels one to question whether there will be foreseeable success in the implementation of the NDP. Admittedly there is much scepticism about the NDP, since it is expected that there are going to be problems, inaccuracies, failures, uncertainties as well as local and worldwide circumstances that make such an exercise universally questionable (Zarenda, 2013: 13). The government's previous GDPFs failed because the state certainly lacked the capability as well as capacity to implement its intended purpose. The state needs to effectively implement, monitor and ensure that the NDP is not captured by sectional interests that will relegate the vision to a state of oblivion (Zarenda, 2013: 14). Also, South African needs to identify and realise the mutual benefits that could be gained from constructive and active engagement with its regional partners. It is an opportunity from the perspectives of both South Africa and the regional organisations that should not be wasted (Zarenda, 2013:14).

Throughout the policy text, the emphasis is on the eradication of under-development and job creation. Not only do the authors of the NDP appeal to the broader public to be persuaded by the strategic objectives of the policy, but they also highlight participation on the part of the public to ensure a commitment to the new policy. Of course, now the problem of a lack of jobs is rhetorically highlighted, and the solution to this problem would be an investment in building the human resource capacities of the working force

and creating opportunities for the unemployed. This policy document is ostensibly more dialogical than previous texts, creating the impression that building a sustainable economy depends on the inclusion of all citizens in the process. The vocabulary used, in particular the emphasis on 'job drivers', indicates that the government is intent on rectifying the failures of the previous policy agenda and to do 'more', in particular focusing on skills development and job creation that can contribute to building the economy.

I shall now briefly examine how the learning outcomes possibly connect with some of the goals of the NDP: First, considering that the macroeconomics learning outcome addresses human resources (skilled, technical and managerial professions) and the NDP regards growth in human resources as important for job creation, economic development, building infrastructure and trade relations, it can be said that this Economics learning outcome does connect with some of the goals of the NDP; second, the microeconomics learning outcome emphasises establishing new industries and markets, whereas the NDP relies on the collaboration between the public and private sector to invest in promoting small business enterprises that will foster and sustain job creation. In this way, teaching learners microeconomics is in some way connected to the realisation of an important goal of the NDP; third, the economic pursuits learning outcome focuses on social and economic indicators, whereas the NDP aims to improve literacy, numeracy, health care, economic growth and economic development. By implication, there is a link between teaching the economic pursuits (NCS, 2003: 11) and contributing to the realisation of this important goal of the NDP; and fourth, the contemporary economic issues outcome focuses primarily on globalisation, sustainable development and issues of poverty, inflation and unemployment, whereas the NDP attempts to resolve such issues by creating more jobs. Thus, the FET Economics curriculum is congruent with creating some practical understanding of the GDPFs. The following schematic representation summarises how the goals of NDP link with the learning goals of the Economics curriculum and the discursive strategies used in the policy and curriculum texts to promote the goals:

Goals of the NDP	**Goals of the Economics Curriculum**	**Use of Discursive Strategies in Texts**

Human resources as important for job creation, economic development, building infrastructure and trade relations	Human resources (skilled, technical and managerial professions)	Rhetorical advocacy for inclusivity and participation by everyone
Transformation and economic growth through equitable job creation	Critical awareness and transformative orientation	Problem-solution genre
Knowledge and skills acquisition	Collaborative change agents	Declarative and future directed texts
Poverty reduction and sustainable development	Internalising equality and equitable redress	Reader directedness of texts

In the next chapter I shall examine how these thematic learning goals would enable learners to embark on action that can create conditions for the pursuit of sustainable development, economic development, and equity. My motivation for taking this line of thought is influenced by the fact that the GDPFs primarily emphasise the promotion of social justice on the African continent, including in South Africa.

I focus on the policy documents related to sustainable development, economic development and equity on the basis that these GDPFs, in particular their goals, resonate with an education for social justice – the focus of this dissertation. Similarly, my examination of the Economic learning goals for Grade 11 shows that there is commensurability between the two sets of goals. Understanding the goals of both the economic policy and the curriculum texts has been important for my analysis of pedagogical action in the classroom on account of both their transformative and empowering actions towards social change.

3.4 Summary

In this chapter I have shown how the Economics curriculum for Grades 10 to 12, and more specifically the thematic learning goals of the Economics curriculum, resonate with aspects of the RDP, GEAR, AsgiSA, NEPAD, NGP and NDP – referred to in this dissertation as Growth and Development Policy Frameworks (GDPFs). In turn, with reference to my own teaching and professional development, I have shown how knowledge and skills can be acquired to achieve the learning goals, which then can

make an understanding of, and insight into, the economic policy frameworks and their objectives a real possibility.

CHAPTER 4

EDUCATION FOR SOCIAL JUSTICE THROUGH SUSTAINABLE DEVELOPMENT, ECONOMIC DEVELOPMENT AND EQUITY

4.1 Introduction

By way of introduction to this chapter, it is necessary to reflect on the Constitution's Bill of Rights, which is the cornerstone of democracy in South Africa that enshrines the rights of all people in the country and affirms the democratic values of human dignity, equality and freedom (Republic of South Africa, 1996: 3). In order to ensure that there is equality in the workplace and in society in general, the Bill of Rights promotes equality through legislative and other measures designed to protect or advance persons, or categories of persons, disadvantaged by unfair discrimination (Republic of South Africa, 1996: 3). Here, equality entails that everyone is protected by the law and enjoys rights and freedoms as democratic citizens of South Africa, and no single person may be discriminated against on the grounds of race, religion, ethnicity and so forth, as stated in the SA Constitution (Republic of South Africa, 1996: 3). The South African Constitution states that the National Assembly, the National Council of Provinces, provincial legislatures and members of a municipal council, as integral legislative committees of the Constitution, are put in place to ensure that democratic actions are implemented by each of the representative committees (Republic of South Africa, 1996: 19-51).

The Bill of Rights encourages social justice by stating that every South African citizen has the right to freedom of conscience, religion, thought, belief and opinion (Republic of South Africa, 1996: 4). Here, freedom of expression implies that every adult citizen has the right to vote, to fair labour practices, to basic education, and the right to use his/her language and cultural life of choice (Republic of South Africa, 1996: 4-6). In terms of the rights enacted by and mentioned in the Bill of Rights, the court is used to give effect to the right of the Bill or, if necessary, a common law is developed to the extent that legislation does not give effect to that right (Republic of South Africa, 1996: 3).

In addition, the Bill of Rights encourages economic development in South Africa by stating that every person has the right to an environment that is not harmful to their health or wellbeing, to promote conversation and sustainable development and to use natural resources efficiently (Republic of South Africa, 1996: 6). The Bill of Rights ensures that the rights are enacted upon through reasonable legislative and other measures. Furthermore, the Bill states that every single person has the right to healthcare services, sufficient water and food, and social security (Republic of South Africa, 1996: 8).

One of objectives of local government in terms of the Constitution is to promote social and economic development, as well as to provide democratic and accountable government for local communities (Republic of South Africa, 1996: 47). Municipalities are put in place in order to ensure that the objectives of local government are implemented, and these municipalities must be structured to manage their administration and budgeting and to establish planning processes to give priority to the basic needs of the community, and to provide in the social and economic development needs of the community (Republic of South Africa, 1996: 47).

In addition, national, provincial and municipal budgets and budgetary processes must promote transparency, accountability and the effective management of the economy, debt and the public sector (Republic of South Africa, 1996: 70). The primary object of the South African Reserve Bank, which is identified in the Constitution as the central bank of the Republic, is to protect the value of the South African currency in the interest of sustainable economic growth in the country (Republic of South Africa, 1996: 70). Through tax revenue that the government acquires from its working citizens, the National Revenue Fund is used to provide an equitable share of the revenue to each of the nine provinces, and to local governments or municipalities (Republic of South Africa, 1996: 69). The Constitution thus is an integral document for economic development in South Africa, with growth and development in each of the nine provinces being seen as vital for the economy to develop.

As stated in the South African Constitution, the Human Rights Commission must promote respect for human rights and a culture of human rights, as well as promote the protection, development and attainment of human rights and monitor and assess the observance of human rights in the Republic (Republic of South Africa, 1996: 58). The Constitution also makes mention of the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities and the Commission for Gender Equality. Two of the primary objectives of the fist-mentioned Commission are to promote respect for the rights of cultural, religious and linguistic communities and to promote and develop peace, friendship, humanity, tolerance and national unity among cultural, religious and linguistic communities on the basis of equality, non-discrimination and free association (Republic of South Africa, 1996: 58-59). The Commission for Gender Equality should promote respect for gender equality and promote the protection, development and attainment of gender equality (Republic of South Africa, 1996: 59). These two commissions are highlighted by the South African Constitution to ensure that issues of equality and social justice are enacted, and that a sense of democracy is established to ensure that every single person has the freedom to act without being discriminated against unfairly.

Few of us would deny that the majority of South Africa's population underwent some of the grossest violations of human rights during apartheid rule (1948 to 1994). Racial discrimination against and the political, social and economic exclusion of the majority of South Africa's people prior to 1994 tarnished the country's history. During the public hearings of the Truth and Reconciliation Commission (TRC), most of the perpetrators of apartheid crimes came face to face with their 'victims' and apologised for some of the heinous crimes committed in the name of apartheid. At that time, most South Africans did not believe that political exclusion would ever resurface.

Human rights education, focusing on the primary and secondary school systems, emerged as one of the main priorities of UNESCO (the United Nations Educational, Scientific and Cultural Organization) and the Office of the United Nations High Commissioner for Human Rights (OHCHR) for a period of three years from 2005 to 2007. According to the revised draft plan of action of the World Programme for Human

Rights Education, 'the long prevention of human rights abuses and violent conflict, the promotion of equality and sustainable development and the enhancement of people's participation in decision-making processes within a democratic system' should be a common responsibility of the international community (World Programme for Human Rights Education, 2005: 3). Human rights education is education, training and information aimed at cultivating a universal culture of human rights, which involve the following: the strengthening of respect for human rights and fundamental freedoms; the full development of human personality and the sense of its dignity; the promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups; the enabling of all persons to participate effectively in a free and democratic society governed by the rule of law; the building and maintenance of peace; and the promotion of people-centred sustainable development and social justice (World Programme for Human Rights Education, 2005: 3). Of course, the goals of human rights education seem laudable and, at face value, little seems to be wrong with making an argument for its implementation in schools.

Against this background I shall now give an overview of the government's response to social justice, as well as its human rights education agenda. Since the establishment of the country's new democratic system of government in April 1994, every education policy initiative has been linked to the democratic principles stated in the Constitution and the Bill of Rights of 1996. The national Department of Education (DoE) began the Tirisano project (*Tirisano* meaning 'working together') in 1999, with its strategic goals being to ensure that the country's new outcomes-based education system (OBE) could be implemented successfully in line with the spirit of democracy, respect for human rights, justice, equality, freedom, nation building and reconciliation – all key features listed in the Preamble to the Constitution (Republic of South Africa, 1996).

After the second democratic elections in 1999, the Minister of Education, Kader Asmal, accelerated the work done by his predecessor, Professor Sibusiso Bengu. The year 1999 also welcomed the new President, Thabo Mbeki, whose 'watchword' was 'accelerated delivery' (Department of Education, 1999: 7). In his State of the Nation

Address to Parliament on 25 June 1999, President Mbeki identified education and training as critical priorities for meeting the broader challenge of creating a democratic and prosperous society (Department of Education, 1999: 11). On 27 July 1999, after discussions with the major stakeholders in the educational arena, the Minister of Education launched what he termed a national mobilisation for education and training under the slogan *Tirisano* ('working together'), to which end he called upon all South Africans to join hands with the Ministry and, in the spirit of *Tirisano*, to tackle the most urgent problems in education. More specifically, the *Tirisano* project announced as its goals establishing cooperative governance in educational institutions; making schools 'centres of community and cultural life'; attending to and preventing the physical degradation of schools; developing the professionalism of teachers; cultivating active learning through OBE; creating an education and training system that could meet the socio-economic demands of the country; reconfiguring higher education in line with the imperatives of a global market economy; and dealing purposefully with HIV and AIDS (Department of Education, 1999).

The goals of the *Tirisano* project stressed the Ministry of Education's commitment to producing democratic citizens who, on the one hand, can contribute towards achieving the political stability and peace necessary to ensure the growth of a competitive labour market economy and, on the other hand, can combat the crime, corruption and moral decadence endemic to South African society. Two strategic moments spearheaded by the Department of Education sum up the country's commitment to implementing democratic citizenship education: (1) the Report of the Working Group on Values in Education (Department of Education, 2000), which culminated in the Saamtrek Conference on Values, Education and Democracy (Department of Education, 2001a); and (2) the Manifesto on Values in Education (Department of Education, 2001b), which was generated by the former. Following the 1994 elections, the transformation of the education system became the top priority of the new government. According to Minister Asmal, the democratic values enshrined in the Constitution had to be developed and internalised by South Africans, and schools were the most convenient point for embarking upon this project.

As stated earlier, President Thabo Mbeki identified education and training as critical priorities for meeting the broader challenge of creating a democratic and prosperous society. His position was that the transformation of the education system required a fundamental reassessment and rethinking in order to prepare people for 'citizenship' and 'nationhood'. Therefore, in his *Tirisano* Implementation Plan, Minister Asmal focused on developing people for citizenship. Minister Bengu had announced on his appointment in 1994 that all schools and education institutions were open and without racial barriers of any kind, as promulgated in the 1993 Interim Constitution. The South African Schools Act of 1996 created the nation's first national and non-racial school system (Department of Education, 1999: 63). However, a South African Human Rights Commission study on racial integration in schools found, on the one hand, that racism was still extremely prevalent in some schools. On the other hand, another question being debated was whether the Department of Education should focus on 'race' alone as a form of discrimination (Department of Education, 1999: 66).

During an informal discussion between Professor Kader Asmal and some educators on religious education for the *Tirisano* Plan, the idea of a 'Values, Education and Democracy' project was born, following the international trend of 'education for democratic values and social participation'. On the basis of this broader concern for social solidarity and cohesion, the practice of peace, and civic participation in democratic institutions, Minister Kader Asmal requested that a working group on 'Values, Education and Democracy' be established in February 2000 (Department of Education, 1999: 66-67). Under the auspices of the Working Group, a school-based research project was conducted in October 2000 by a consortium of research organisations led by the University of the Witwatersrand Education Policy Unit to explore the ways that teachers, students and parents think and talk about 'Values, Education and Democracy'. Ninety-seven schools across five provinces were chosen by provincial officials to represent the range of schools in their province. Questionnaires were administered to all the teachers and principals. Three-hour participatory workshops were conducted separately with teachers, students and parents in thirteen schools (Department of Education, 2000: 4).

The purpose of the school-based research project was to obtain comment and testimony from educators and learners in schools, and to use this to help reshape further initiatives on 'Values, Education and Democracy' (VED). In these schools, educators, learners and parents described the dominant values that were operative in different ways. The overwhelming majority of educators emphasised that the values of 'discipline' and 'obedience' were dominant in the sense that learners (and to some extent parents) were expected to obey both explicit and implicit rules of behaviour. Their general perception was that the values of 'disrespect' and 'lack of discipline' guided learners at school and that parents 'lacked commitment' and did not appreciate the 'value of education' (Department of Education, 2002: 49). The majority of learners described the school environment as reflecting the values of disrespect, discrimination and negative discipline (corporal punishment, humiliation and insulting language). Gender discrimination (sometimes in the form of sexual abuse) was a common theme across schools. While significantly fewer learners identified positive values in practice, a group of learners in primary schools spoke of the values of love, kindness, sharing, humanity and understanding (Department of Education, 2002: 49). Parents expressed the view that schools showed insufficient respect to parents. They often felt judged by educators for failing to meet expectations that had not been negotiated with them beforehand. They were particularly concerned about inequalities between schools (Department of Education, 2002: 50).

After a process of research and debate, this working group presented a report on its findings and recommendations, entitled *Values, Education and Democracy: Report of the Working Group on Values in Education*, in April 2000. According to the Report of the Working Group (RWG), the democratic Constitution and Bill of Rights ratified in 1996 provide the frame of reference for a democratic educational philosophy. The RWG outlines the importance of achieving the following in education:

1) developing the intellectual abilities and critical faculties of students;
2) establishing a climate of inclusiveness in institutions whereby students do not feel alienated and excluded; and
3) equipping students with problem-solving abilities (Department of Education, 2000).

The Working Group proposed the promotion of six values that they contended would contribute towards producing an inclusive, critical student population capable of problem solving. These values were equity, tolerance, multilingualism, openness, accountability and social honour (Department of Education, 2000). Moreover, the resolutions of the VED conference related to implementing a democratic citizenship education that had three dimensions:

1) promoting anti-racism through the teaching of a new history curriculum that required that teachers be upgraded appropriately;
2) integrating the aesthetic performing arts subjects and African languages into the curricula; and
3) incorporating civics education in the curricula, with an emphasis on people engaging critically in intersubjective deliberation (Department of Education, 2001a).

The resolutions of the conference, which culminated in the generation of the Manifesto on Values, Education and Democracy (Department of Education, 2001b), put a great deal of emphasis on citizens engaging actively with others in shaping the future of South African society through democratic engagement. The Manifesto announced the achievement of the following ten communitarian 'values' in educational institutions: democracy, social justice and equity, equality, non-racism and non-sexism, *ubuntu* (human dignity), an open society, accountability, the rule of law, respect and reconciliation (Department of Education, 2001b). It is with the aforementioned background in mind that I now look in more detail at social justice in relation to the GDPFs and learning outcomes of the NCS and CAPS.

As mentioned in Chapter 3, the GDPFs, and more specifically the NGP, identify several job drivers or objectives to stimulate economic development and social transformation in South Africa. Through the use of CDA I found that the emphasis on 'job drivers' is considered by the authors of the NGP to be an important discursive strategy according to which the NGP can attain its goals of economic development and social transformation. First, to create 260 000 jobs a year in infrastructure (energy, transport,

water, communications) and housing by 2015 aimed at improving competitiveness across the economy, supporting efficient, diversified and inclusive growth, and generating capacity development and regulatory change (Republic of South Africa, 2010: 34) requires competence in the Economics learning outcomes. In relation to the Grade 10 Economics learning outcomes, actions required to initiate, monitor, sustain and evaluate an infrastructure for employment and development are: acquiring competence to make informed judgements based upon information or other evidence that was consulted; considering the available information, discussing an issue and reaching a suitable conclusion; engaging various research methods (e.g. questionnaires, interviews and observations) in order to find answers to basic economic problems; using information and evidence (e.g. on prices); writing these quantitatively (e.g. in index numbers) and explaining the conclusions that are derived (e.g. the trend and magnitude of inflation); debating an issue or a phenomenon and drawing convincing conclusions (e.g. debate the economic necessity of labour rights and conventions)*;* applying knowledge of the classification of symbols, definitions, facts and information (e.g. use the national account equations to quantify the effect of injections into and leakages from the economy); using knowledge and understanding (e.g. of business cycles) to devise solutions to other economic problems (e.g. inflation); communicating in writing and orally using enriched (FET-level) economic terminology and standard language conventions; thinking critically on issues relating to economic theory and practice and providing solutions for economic problems (e.g. the insensitive exploitation of natural resources in South Africa) (NCS, 2003: 42). When competence in learning outcomes (Grade 10) is acquired, the possibility of enacting social justice through achieving the aforementioned job driver will become a real possibility for the reason that achieving social justice is linked to establishing an infrastructure for employment and development.

Second, competence in Economics learning outcomes is required to improve job creation in the economic sectors such as agriculture, mining, manufacturing and tourism in order to review land reform; maximise the creation of livelihoods through smallholder schemes based on stepped up integration with economic and social programmes; identify options for stabilising food prices, especially maize; support farm worker

organisation; strengthen AgriBEE support for rural co-ops; fast track land claims on commercial farms; develop a ten-year strategic plan for electricity, logistics and skills for mining; benchmark pricing, extend quality assurance and address logistics; and devise industrial policy to identify ways to diversify business services (Republic of South Africa, 2010: 35). In relation to the Grade 11 Economics learning outcomes, actions that are required to improve job creation in the economics sectors are: acquiring competence to comment on the relative importance of various informed arguments; comparing a number of possible views about an issue or problem (e.g. developing strategies) and weighing up their relative importance; investigating problems by finding suitable evidence and analysing, interpreting and explaining the evidence; using quantitative data, presenting it appropriately (e.g. using line graphs, pie charts, bar charts) and drawing conclusions that are explained; debating/discussing an issue (e.g. South Africa's role in Africa) and drawing valid and convincing conclusions; responding to questions by interpreting content in a variety of contexts (e.g. explaining, discussing or analysing the balance-of-payment account); using evidence gained from problems and their solutions to create new knowledge and understanding; and communicating, using enriched contemporary economic terminology and standard language conventions, particularly in oral and written presentations (NCS, 2003: 43). When competence in learning outcomes (Grade 11) is acquired, the possibility of enacting social justice through achieving the aforementioned job driver can materialise because achieving social justice is linked to job creation in the economic sectors.

Third, competence in Economics learning outcomes is required to seize the potential of new economies (such as the green economy and knowledge economy) in order to identify options for renewable energy generation, with appropriate regulatory changes to follow; develop codes for commercial buildings to reduce energy use and waste; and pursue public works to drive environmental programmes, including recycling and community cleaning (Republic of South Africa, 2010: 35). In relation to the Grade 12 Economics learning outcomes, pedagogical actions that are required to seize the potential of new economies include: acquiring competences such as to identify the characteristics that make two or more ideas, concepts or issues different and summarise the comparison; synthesise across topics and learning outcomes (e.g. give an integrated

account of South Africa's major economic problems this year); go systematically through a research process and report coherently and substantiate findings responsibly (e.g. by exposing them to rigorous debate); use mathematical, statistical and other numerical methods to describe ordinary economic manifestations; use arguments, other than the usual, to discuss a problem, issue or phenomenon; present a demonstration of knowledge in assessment instruments in more than one context (e.g. cognitively, geographically, socially); consult various knowledge sources, including peers, parents and experts, in order to solve new problems in unfamiliar contexts; and enhance oral and written communications with poster presentations using, *inter alia*, diagrams, tables, drawings, illustrations, maps and photos. When competence in learning outcomes (Grade 12) is acquired, the possibility of enacting social justice through achieving the aforementioned job driver can materialise because achieving social justice is linked to seizing new economies. Acquiring competence in the Grade 12 learning outcomes is also linked to learning about investing in social capital and spatial development – that is, developing spatial perspective as the basis for establishing integrated, long-term provincial infrastructure plans; upgrading existing smallholders through the provision of infrastructure, marketing support, extension and financial services; and developing detailed policy on African regional development.

Since the achievement of social justice lies at the heart of the Constitution and the Bill of Rights, major education policy texts such as the NCS and CAPS, as well as all the GDPFs mentioned previously, I use this chapter to examine theories of and debates on education for social justice and their implications for teaching and learning in a high school, focusing on sustainable development, equity and economic development. My main effort in this chapter is to show how education for social justice can be realised through three instances: education for sustainable development; education for economic development; and education for equity.

4.2 Education for Social Justice

Education, or ways of engaging one another in the Aristotelian sense, has always been connected with the achievement of something morally worthwhile (Roland Martin, 2013).

By implication it would not be inappropriate to connect education with the attainment of social justice – that is, a condition considered as morally worthwhile for society. This is so because justice cannot be considered as something harmful for society. A particular theory of education for social justice can be associated with the ideas of Jane Roland Martin (2013), who proposes education for social justice as an encounter. A theory of education as an encounter is concerned with both cultural transmission and individual learning (Roland Martin, 2013: 7). Whereas past philosophies of education tended to view an encounter as one dimensional, with an individual being seen as coming into contact with an external entity that changed the individual, Roland Martin (2013: 9) holds the view that an encounter involves both an individual changing the entities with which he or she comes into contact, and simultaneously being changed by the entities through the cultural exchanges that unfold. Thus one finds that twentieth-century British philosopher Michael Oakeshott's view on education is concerned with the world into which we as individuals are initiated, which is composed of skills, languages, practices and manners of activity, out of which 'things' are generated (Roland Martin, 2013: 9). That is, the entities in which individuals are initiated change the individuals, and simultaneously the individuals themselves are changed by the entities – a matter of cultural exchanges that occur between individuals and other entities (Roland Martin, 2013: 9). Consequently, education as an encounter unfolds when we interact with our cultural understandings with other entities more specifically other individuals. When the cultural perspective is missing, then a significant portion of the educational process is lost as well (Roland Martin, 2013: 9).

Moreover, Roland Martin's theory of education holds that education only occurs if there is an encounter between an individual and a culture in which one or more of the individual's capacities and one or more items of a culture's stock become yoked (or attached) together (Roland Martin, 2013: 17). In essence, whenever capacities and stock meet and become attached to one another, then education occurs. In agreement with such a view of education, I contend that education for social justice should always be considered as an encounter amongst individuals, groups and/or other entities. This means that individuals and others bring to the encounter their capacities (for learning) and cultural understandings and, in turn, together shape the particular encounter. And

when the aim of education is to achieve social justice, the capacities and cultural stock of individuals should invariably be geared towards attaining social justice. Hence, education for social justice has a better chance of being realised if treated as an encounter, on the basis that an encounter would be attached to both the capacities that individuals bring to change entities and their cultural stock. The change process that an individual undergoes when his or her capacities and cultural stock become yoked together is what is called learning (Roland Martin, 2013: 19). Now that I have explained education for social justice as an encounter, I need to expound more specifically on this notion of education for social justice.

Any attempt at expounding on education for social justice requires some further explanations of education and social justice respectively. I specifically examine the concepts education and social justice separately, because education for something (in this instance, social justice) implies that one understands what education is meant for. Therefore, looking at social justice would give one some idea of the intended aims of education. Previously I argued that education ought to be considered as an encounter. This encounter, I now posit, has to be aimed at achieving social justice. So, what does social justice involve? Crudely put, when one discusses the concept of social justice in particular, and argues that some policy or some state of affair is socially unjust, we are claiming that a person, or category of persons, enjoys fewer advantages than that person or category of persons ought to enjoy in society (Miller, 2003: 1). Social justice is regarded as an aspect of distributive justice, where the latter, according to the philosopher Aristotle, is concerned with the fair distribution of benefits among the members of various associations (Miller, 2003: 2).

The allocation of valued goods (money and commodities, property, jobs and offices, education, medical care, child benefits and child care, honours and prizes, personal security, housing, transportation, and leisure opportunities), and that of devalued goods (military service, degrading or hard work, and care for the elderly), depends on the workings of the major social institutions (Miller, 2003: 7). Also, as individuals we should be careful not to take the term ‘distributed’ within a literal context, but rather should look at Rawls’s ‘basic structure of society’, which is concerned more with the ways in which a

range of social institutions and practices together influence the shares of resources available to different people (Miller, 2003: 11). There is no doubt that the state is the primary institution whose policies and practices contribute to social justice or injustice, since the state has a major influence on the shares going to each person by enacting property laws, setting taxes, organising the provision of health care and so forth (Miller, 2003: 11). However, the state itself would be largely impotent if not for the collaboration of other major institutions and agencies (Miller, 2003: 12).

In sum, Miller's (2003) idea of social justice, constituted by the principles of need, desert and equality, is a form of distributive justice – that is, the principle of justice is distributed according to need, desert and equality. In other words, each individual in society is obliged to contribute to the other's need, each individual receives a reward equivalent to her contribution, and relationships between individuals and groups in the interest of justice remain equal. Such an understanding of distributive justice has as its pioneer the famous liberal theorist John Rawls, who, in his monumental work, *A Theory of Justice (*Rawls, 1971: 78), explains justice in terms of two principles that ought to guide the distribution of primary goods, including wealth and income. The principles advocated by Rawls are the following: First Principle (Liberty principle) – Each person is to have an *equal right* to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all. In other words, all people have access to their basic liberties, which include freedom of speech, political freedom and access to property, and freedom from arbitrary arrest; and Second Principle (Difference principle) – Social and economic inequalities are to be arranged so that they are both (a) to the greatest *benefit of the least advantaged*, consistent with the just savings principle, and (b) attached to offices and positions open to all under conditions of *fair equality of opportunity* (Rawls, 1971: 266).

Stated differently, inequalities in social and economic goods should be arranged so that they provide the greatest benefit to those who are disadvantaged. In the light of this dissertation, economic development in a Rawlsian sense means that all people should have jobs in order to ensure that they can own or rent property that would perhaps enable them to acquire adequate housing. Any denial of a person's right to employment

would mean that such a person is deprived of a basic liberty. And, if jobs become available and people have the appropriate skills to do their tasks, then the job opportunities should, following the difference principle, advantage those who might enjoy the least privileges in society. The point is that economic development in a Rawlsian sense suggests that people's contribution to the economy and its growth can be achieved most appropriately if they (the people) are not denied their basic liberty of access to jobs and, more importantly, they should be given opportunities to overcome their disadvantages by being given equal opportunities on the basis of giving priority to those in society who are the least advantaged.

Considering economic development in the way Rawls would want us to think about the concept is not without its contradictions. One such contradiction is that it seems as if Rawls assumes that all people can perform equally well. This is a major gap in Rawls's approach to social justice, because all people are not the same and, if they were to be afforded equal opportunities, they might not necessarily perform equally well in doing the job. In a way, the Rawlsian assumption that economic development can best be enhanced if people are afforded equal opportunities on the basis of giving more preference to the disadvantaged might in some instances undermine the very idea of development. For instance, one might be appointed in a job that requires higher-order skills. When the job is offered to someone who might not have the capacity to do the work well, such a person would not ably contribute to development. It is for this reason that I want to pay attention to the capability or human development approach made famous by Amartya Sen and Martha Nussbaum – both of them in fact take the Rawlsian position on social justice further.

Amartya Sen's capability approach is a broad normative framework for the evaluation of individual wellbeing and social arrangements, and the design of policies and proposals about social change in society (Robeyns, 2003: 5). The approach is used in a wide range of fields in development thinking, social policy, political philosophy and welfare economics, and is also used to evaluate a wide variety of aspects of people's wellbeing, such as individual wellbeing, poverty and inequality (Robeyns, 2003: 5). Some aspects of the capability approach can be traced back to Aristotle, Adam Smith, John Stuart Mill

and Karl Marx, among others (Robeyns, 2003: 5). The capability approach in its present form has thus been pioneered by economist and philosopher Amartya Sen and, more recently, developed significantly by philosopher Martha Nussbaum (Robeyns, 2003: 5). The capability approach has been advanced in different directions by Martha Nussbaum, who has used the capability approach as the foundation for a partial theory of justice (Robeyns, 2003: 5).

Sen has insisted on the importance of capabilities against the dominant emphasis on economic growth as an indicator of a nation's quality of life (Nussbaum, 2003: 33). Nussbaum argues that growth is a bad indicator of life quality because it fails to tell us how deprived people are doing and whether women in terms of Sen's arguments of gender are people – those who are often unable to enjoy the fruits of a nation's general prosperity (Nussbaum, 2003: 33). Sen argues that development as freedom develops one pertinent line of thought, arguing that capabilities provide the best basis for thinking about the goals of development (Sen, in Nussbaum 2003: 34) because capabilities provide us with an attractive way of understanding the normative content of the idea of development (Nussbaum, 2003: 34). Moreover, Nussbaum states that capabilities have a very close relationship with human rights, as they cover the terrain of both the so-called 'first-generation rights' (political and civil liberties) and the so-called 'second-generation rights' (economic and social rights), also providing both with a basis for cross-cultural comparison and philosophical underpinning for basic constitutional principles (Nussbaum, 2003: 36).

Nussbaum also states that capabilities are very closely linked to rights, but the language of capabilities gives important precision and supplementation to the language of rights (Nussbaum, 2003: 37). In terms of fundamental rights, Nussbaum claims that the best way of thinking about what it is to secure them for people is to think in terms of capabilities, since rights to political participation, religious freedom and free speech, among others, are secured for people only when the relevant capabilities to function are present. She goes on to state that, to secure a right for citizens in these areas is to put them in a position of capability to function in that area, to the extent that rights are used in defining social justice and where capabilities have in fact been achieved (Nussbaum,

2003: 37). A further advantage of the capabilities approach is that, by focusing on what people are actually able to do and be from the start, it is possible to foreground and address gender inequalities in terms of women suffering in the family, inequalities in resources and opportunities, educational deprivations, the failure of work to be recognised as work, and insults to bodily integrity (Nussbaum, 2003: 37).

In my view, the South African government should take the capability approach seriously, as this, for instance, would acknowledge that unemployment and bad housing put serious stress on marriages and families and, ultimately, on people's wellbeing and their functioning and capability. Also, resources might be important to ensure the greater wellbeing of individual needs and even may be the only way to enlarge people's capability sets, although for Sen resources are and remain the means for redistribution and not the end of our political concerns (Robeyns, 2003: 53). In terms of this dissertation, the capability approach can be used for the measurement of wellbeing or advantage as such, without any intention to derive policy recommendations, since it can also be used to evaluate and rank the wellbeing effects of different social policies that would yield the same level of wellbeing in a utilitarian framework (Robeyns, 2003: 53). Following Robeyns, the capability approach is not just useful for the design of policies, but also can help to evaluate how people's wellbeing has been affected by irreversible events that the government can perhaps not do much to solve (Robeyns, 2003: 53). If a specific application of the capability approach would make policy recommendations, then it could also be directed to or taken up by families, private organisations, NGOs, interest groups, or self-organised community groups instead of being restricted to government. It then would be hard to see how a locally organised or self-organised body could be accused of paternalism or any unjustified redistributions (Robeyns, 2003: 53).

My next attempt will be to show what the capability approach entails and how it can attend to gaps left by Rawls's social justice principles. Unlike Rawls, who claims that rights are first generation (people should be afforded equal access to political and social rights) and second generation (the least advantaged should be favoured so as to enhance economic and social rights), the capabilities approach considers rights as entitlements to capabilities that have material and social preconditions (such as the

provision of health care and education), which require government action (Nussbaum, 2000: 77). This means that the question that should be asked is not what do people desire (for instance, what employment do they want), but rather what are they in a position to do, that is, what are their capabilities. Nussbaum (2000: 78-80) argues that each person is a worthy human being on the basis of the fact that the person is able 'to imagine, think, and reason – and to do these things in a truly human way'; 'to form a conception of the good and to engage in critical reflection'; 'to live with and toward others, to recognise and show concern for other human beings, to engage in various forms of social interaction – to be able to imagine the situation of another and to have compassion for that situation (and) to have the capability for both 'justice and friendship'; 'to be treated as a dignified being whose worth is equal to that of others (which) entails, at a minimum, protections against discrimination on the basis of sex, race, sexual orientation, religion, caste, ethnicity, or national origin'; 'to work as a human being, exercising practical reason and entering into meaningful relationships of mutual recognition with other(s)'. For Nussbaum, then, people have capabilities, that is, they are capable of showing 'concern for other human beings' and to work as a human being, exercising practical reason and entering into meaningful relationships of mutual recognition with other(s). My view is that the latter is a good starting point to begin contributing towards economic development and social justice. Recognising that people have these capabilities – to show concern for other human beings, and to work using practical reason – is a good starting point from which one can seriously start to think more deeply about social justice and economic development in relation to transformation. The central capabilities, following Nussbaum (2006: 78-79, italics added), are given in more detail below:

> 1. Life. Being able to live to the end of a human life of normal length; not dying prematurely, or before one's life is so reduced as to be not worth living.
>
> 2. Bodily Health. Being able to have good health, including reproductive health; to be adequately nourished; to have adequate shelter.

3. Bodily Integrity. Being able to move freely from place to place; to be secure against violent assault, including sexual assault and domestic violence; having opportunities for sexual satisfaction and for choice in matters of reproduction.

4. Senses, Imagination, and Thought. Being able to use the senses, to imagine, think and reason and to do these things in a 'truly human' way, a way informed and cultivated by an adequate education, including, but by no means limited to, literacy and basic mathematical and scientific training. Being able to use imagination and thought in connection with experiencing and producing works and events of one's own choice, religious, literary, musical, and so forth. Being able to use one's mind in ways protected by guarantees of *freedom of expression* with respect to both political and artistic speech, and freedom of religious exercise. Being able to have pleasurable experiences and to avoid non-beneficial pain.

5. Emotions. Being able to have attachments to things and people outside ourselves; to love those who love and care for us, to grieve at their absence; in general, to love, to grieve, to experience longing, gratitude, and justified anger. Not having one's emotional development blighted by fear and anxiety. (Supporting this capability means supporting forms of human association that can be shown to be crucial in their development.)

6. Practical Reason. Being able to form a conception of the good and *to engage in critical reflection* about the planning of one's life. (This entails protection of the liberty of conscience and religious observance.)

7. Affiliation. a). *Being able to live with and toward others, to recognise and show concern for other human beings, to engage in various forms of social interaction; to be able to imagine the situation of another*. (Protecting this capability means protecting institutions that constitute and nourish such forms of affiliation, and also protecting the freedom of assembly and political speech.)

b). *Having the social bases of self-respect and non-humiliation*; being able to be treated as a dignified being whose worth is equal to that of others. This entails provisions of *non-discrimination* on the basis of race, sex, sexual orientation, ethnicity, caste, religion, national origin.

8. Other Species. Being able to live with concern for and in relation to animals, plants, and the world of nature.

9. Play. Being able to laugh, to play, to enjoy recreational activities.

10. Control over one's Environment.
a). Political. *Being able to participate effectively* in political choices that govern one's life; having the right to political participation, protections of *free speech* and association.

b). Material. Being able to hold property (both land and movable goods), and having property rights on an equal basis with others; *having the right to seek employment on an equal basis with others*; having the freedom from unwarranted search and seizure. In work, being able to work as a human being, exercising practical reason and entering into meaningful relationships of mutual recognition with other workers.

In essence, the capabilities approach is premised on the idea that all world citizens (people) are entitled to certain capabilities, such as the ability to live to the end of human life, being able to have good health, move freely, use their senses, participate in political activities, and engage in economic transactions (Nussbaum, 2006: 81). Once these capabilities are enacted and/or extended, people will have opportunities to improve their quality of life, such as having more freedom and choice, education, health, as well as income and employment; that is, they will experience social justice or, more specifically, exercise equality, engage in solidarity and recognise one another's rights (Nussbaum, 2006: 82). For Nussbaum (2006: 84-86), justice is to live one's life in a 'truly human way', that is, to live according to capabilities that are made possible for all human beings

in order to ensure their human flourishing in all societies as minimum criteria for social justice.

Central to any theory of justice will be an account of the basic rights of citizens, such as freedom of speech and movement, in terms of which people are empowered to deliberate and express their feelings with others in debates and discussions pertaining to particular topics at hand. One of the most contested and inextricable issues arising in debates about freedom is whether and when a lack of resources constitutes a constraint on freedom (Miller, 2003: 13). The issue of school fees poses a great challenge for many learners from disadvantaged backgrounds, and thus compels us to question how freedom could in fact be attained. Iris Young's rendition of social justice centrally requires 'the elimination of institutionalized domination and oppression', and distributive issues should be tackled from that perspective (Miller, 2003: 15). In this regard, concerns for personal autonomy and personal development are instrumental if people are to be empowered and make their own decisions. Power needs to be decentralised so as to allow people to make their own decisions in the pursuit of social justice. According to Miller, for society to be just it must comply with the principles of need, desert and equality, while institutional structures should ensure that an adequate share of social resources are set aside for individuals on the basis of need (Miller, 2003: 247). Social justice thus requires that the allocating agencies be set up in such a way that vital needs such as food, medical resources and housing become the criteria for distributing the various resources for each of the specific needs (Miller, 2003: 247). A main issue in social justice is economic desert, that is how people are rewarded for the work that they perform to encompass productive activities such as innovation, management and labour (Miller, 2003: 248). The reward for performance should serve as an incentive for the working class to improve productivity and efficiency. However, we find that certain rich and affluent schools are able to reward their teachers based on their performance academically and in terms of extramural activities, whereas schools in more disadvantaged communities are not able to offer the same reward due to a lack of resources. This gives rise to the question how social justice can be achieved in relation to economic desert within the context of resources available to affluent schools, and the lack of resources available to poor, disadvantaged schools. A third element of social

justice is equality, in terms of which democratic citizens must be treated equally, enjoying their legal, political and social rights (Miller, 2003: 250). In essence, in order for social justice to be achieved, citizens must be treated equally, public policy should be geared towards meeting the intrinsic needs of every member of society, and the economy should be constrained and framed in such a way that the income and other work-related benefits people receive correspond to their respective deserts (Miller, 2003: 250). As educators we need to constantly instil the underlying principles of social justice in our learners to ensure that our future youth are able to enjoy a world in which economic, social and political boundaries no longer coincide, and in which people are given the freedom to be responsible and democratic citizens. Hence, if social justice were to be considered the desired outcome of education, then education has to be responsive to need, desert and equality – all aspects that make up social justice. Now that I have examined the notion of education for social justice (refer to Figure 3 below), I shall next explore some instances in which education for social justice can be realised. These instances involve the following: sustainable development, economic development and equity.

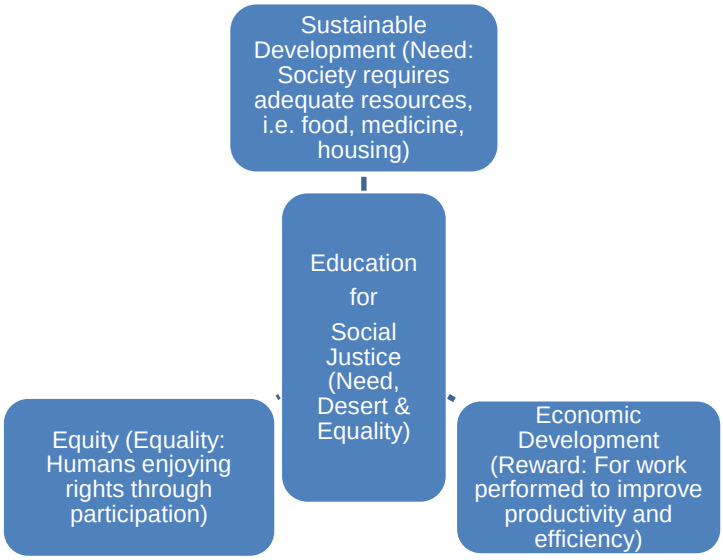


Figure 3: Education for social justice as need, desert and equality

4.3 Instances of Education for Social Justice

Education for social justice is an encounter, as it involves both the capacities and cultural stock of people (individuals and groups) to enhance their responsiveness to need, desert and equality. Attending to people's need(s) and desert (rewards) and engaging them equally are considered to be ways in which social justice can be realised. I have identified three major instances in the literature in which the realisation of education for social justice along the lines of need, desert and equality seems to play a prominent role. These instances are the following: sustainable development, economic development, and equity. I shall now discuss the realisation of social justice in each of the aforementioned instances.

4.3.1 Education for Social Justice through Sustainable Development

The issue of sustainability in education as an instance of social justice has been argued for widely: Fien (2002: 143) holds the view that sustainable development can contribute to harnessing more informed understandings of 'principles of the Earth Charter' – environmental protection, human rights, equitable human development and peace – in relation to the achievement of justice through education; Stables (2002: 53) claims that sustainable development is a notion of (environmental) education that brings human reflexivity to a just dialogue with the environment; and Suavé (2005: 30) posits that sustainable development makes explicit concerns for human development, the maintenance of life and the cultivation of social equity. In line with these views, I want to look more closely at the notion of sustainable development as an instance of social justice education.

Sustainable development (SD) is defined as measures put in place to meet the developmental needs of present generations without jeopardising or compromising the ability of future generations to meet their own developmental needs (GHK, 2008: 7). Also, SD does not focus solely on environmental issues, but broadly captures the different dimensions of development (Bonnett, 1999: 313; GHK, 2008: 7; Gough, 2006: 50). Moreover, education for sustainable development is regarded as a lifelong process,

from early childhood to higher education, in which values, lifestyles and attitudes are established from an early age. It is considered a 'life-wide' process in which learning takes place, and subsequently where we as individuals take on different roles in society (Hargreaves, 2007: 223; UN, in GHK, 2008: 6). Furthermore, education is a prerequisite for promoting behavioural changes and for providing all citizens with the competencies required to achieve sustainable development, where success in revising unsustainable trends depends largely on high-quality education (GHK, 2008: 6). Education and training should contribute to all three spheres of sustainable development, namely the social, economic and environmental spheres (GHK, 2008: 6; Lawson, 2005: 135).

Three significant moments occurred in the genesis of education for sustainable development: First, in 1980, the World Conservation Strategy first highlighted the significance of sustainable development (SD). SD was presented as the development of available resources without compromising the ability of future generations to meet their needs. The World Conservation Strategy strongly accentuated the intrinsic connection between conservation principles and economic development. However, this strategy ignored economic sustainability, or insufficiently linked ecological sustainability and human development (Palmer, 1999: 62). Subsequently, education for sustainable development (ESD) gained prominence in the literature as a substitute for Environmental Education (EE) (Rauch, 2002: 45).

Second, the World Commission on Environment and Development (WCED), established in 1983, produced the Brundtland Report (1987), which highlighted three critical components of sustainable development: environmental protection, economic growth, and social equity, as alluded to earlier. A number of principles were articulated in this report: respect for Earth and all life, protecting and restoring ecological integrity, eradicating poverty, and ensuring that economic activities at all levels promote equitable and sustainable human development. Furthermore, it highlighted the role of education in cultivating sustainable futures (WCED, 1987).

Third, in 1992, many of the world's leaders met in Rio de Janeiro to sign *Agenda 21* at the Earth Summit with the aim to promote sustainable development (SD) at the

international, national and local levels. Sustainable development (SD) has been depicted as the use of resources that does not jeopardise the health of humans or the environment, or future generations' chances of satisfying their needs. In 2002, the World Summit for Sustainable Development was held in Johannesburg to reassess the progress made on SD since the Earth Summit in 1992 (UNCED, 1992). In 2005, and as a response to the international attention to ESD, the United Nations General Assembly declared the period from 2005 to 2014 as the United Nations Decade of Education for Sustainable Development. UNESCO's (2003) framework for implementing the Decade of Education for Sustainable Development outlined the following interrelated practices of ESD: promoting and improving basic education that encourages individuals to lead sustainable lives; restructuring existing education programmes along the lines of sustainability issues; developing public understanding and awareness of sustainability issues; and implementing public training in all sectors of the workforce. In consonance with the latter understanding, ESD has been depicted as the cultivation of 'all aspects of public awareness, education and training provided to create or enhance an understanding of the linkages among the issues for sustainable development and to develop the knowledge, skills, perspectives and values that will empower people of all ages to assume responsibility for creating sustainable futures' (Ravindranath, 2007: 191-192). For the purposes of this dissertation I am attracted to the latter understanding of ESD for the reason that a critical awareness of sustainability issues, particularly in relation to the actions of the individual in relation to the social, economic, political and environmental, is advocated – a matter of advancing an education for social justice.

In addition, social sustainability is concerned with building sustainable and harmonious communities and includes a compilation of actions and efforts to promote development that does not compromise or deplete the stock of human and social resources, but rather contributes to the enhancement of their potential (GHK, 2008: 10). A selection of thematic issues relating to the social pillar of sustainable development includes: health; community cohesion; social equity; demography; management of migration and cultural diversity; equal opportunities; flexicurity; and the development of human and capital skill (GHK, 2008: 11). The term economic sustainability is defined as the way to achieving economic growth whilst respecting environmental limits, discovering new measures and

developing new methods of minimising environmental degradation, and conserving and preserving natural resources effectively and efficiently (GHK, 2008: 9; Scott & Gough, 2003: 12).

Sustainable development can only occur if increased production of goods and services that can add positively to the quality of life occurs in ways that maintain or increase 'capital' (Goodwin, 2003: 10). The maintenance of 'capital' is important for sustainable development in that 'capital' produces desirable goods without 'capital' being depleted itself. In this aspect, Goodwin (2003: 1) identifies five kinds of 'capital' for sustaining life and human wellbeing:

> Financial capital facilitates economic production, though it is not itself productive, referring rather to a system of ownership or control of physical capital. Natural capital is made up of the resources and ecosystem services of the natural world. Produced capital consists of physical assets generated by applying human productive activities to natural capital and capable of providing a flow of goods or services. Human capital refers to the productive capacities of an individual, both inherited and acquired through education and training. Social capital, the most controversial and the hardest to measure, consists of a stock of trust, mutual understanding, shared values and socially held knowledge.

Goodwin (2003: 10) posits that, with respect to the physical forms of capital (financial, natural and produced), it is evident that, for instance, if stocks of housing, roads, communication systems, factories and equipment are wearing out without being replaced, the standard of living will decline. Similarly, the depletion of the ozone layer, pollution of the upper and lower levels of the atmosphere, extinction of many aquatic and terrestrial plant and animal species, and many other ecological impacts pose serious threats to human health and the quality of our lives. Then, if less emphasis was placed on human social capital, the co-existence of people will be undermined, for instance as high levels of intolerance and violence in some societies thwart democratic living. In this dissertation, my emphasis is on an education for social justice, and therefore sustainability in relation to human and social capital is a dominant theme. And,

as has been argued for in relation to Sen and Nussbaum's ideas on human development, '[h]uman capital includes a wide range of human capabilities: productive resources such as skills and tools; social or organizational resources for governance, commerce, production, and education; mental-intellectual resources such as ideas, knowledge, science, technology, and information; cultural and psychological resources including values, customs, ways of life, character formation, personality development and individuality' (Slaus & Jacobs, 2011: 97). In addition, social capital, following Slaus and Jacobs (2011: 99), '… is a product of individual development and … the development of individuality is itself a product of social organizations, institutions and a cultural atmosphere, which impart knowledge, skills and values, make available to each member the cumulative advances of the collective, and provide freedom and opportunity for unique individual characteristics to develop'. An education for social justice invariably accentuates the development of human and social 'capital'. Considering that human 'capital' involves the individual's knowledge, skills and capabilities (Nussbaum, 2003), and social 'capital' the relationships, networks and norms that facilitate individual and collective action, these two interrelated forms of 'capital' play a dominant role in the cultivation of an education for social justice.

Sustainable businesses are seen as pillars of the economic sphere, and these businesses are constantly adapting their practices to the use of renewable resources and to acting in a socially responsible manner to protect the environment (GHK, 2008: 9; Scott & Gough, 2003: 16). A selection of thematic issues relating to the economic pillar of sustainable development include the following: sustainable consumption; sustainable production; corporate social responsibility (CSR); urban and local development; sustainable tourism; integration of environmental concerns in business decision making; and sustainable trade (GHK, 2008: 10). The goal of environmental sustainability is to minimise degradation of the environment and to reverse the process that leads to environmental degradation. The EU Sustainable Development Strategy (SDS) adopted in 2001, and the 6th Environmental Action Programme (6th EAP) identified a selection of thematic issues that often refer to the environmental pillar of sustainable development, including the following: climatic change issues; reduction of greenhouse gas emissions; biodiversity; energy efficiency; development of clean technology; conservation and

management of natural resources; waste management; reduction of pollution; and sustainable transport (GHK, 2008: 9).

Since its international launch in New York on 1 March 2005, the United Nations (UN) Decade of Education for Sustainable Development (DESD) has made considerable progress in terms of concrete activities and actions on the ground, where progress has been made in both institutional and programmatic areas at the international, regional and national levels (Wals, 2009:4). While the roots of ESD can be traced back to the early 1970s, its first flowering occurred at the United Nations Conference on Environment and Development (UNCED), also known as the Earth Summit, held in Rio de Janeiro in 1992 (Elliot, 2013: 17; Wals, 2009: 7). The UNCED resulted in a landmark publication agenda called Agenda 21, which provides a comprehensive plan of action to be taken globally, nationally and locally by UN agencies, governments and major organisations (NGOs, CSOs and networks) to reduce the human impact on the environment (Wals, 2009: 7). Chapter 36 of Agenda 21, on education, training and public awareness, for which UNESCO was designated as Task Manager, identifies four overarching goals, namely promoting and improving the quality of education, reorienting the curricula, raising public awareness of the concept of sustainable development, and training the workforce (Elliot, 2013: 16; Gough, 2006: 51; Wals, 2009: 7). The rationale for Education for Sustainable Development is to build a global society in which everyone has the opportunity to benefit from education and to learn the value, lifestyles and behaviour required for a sustainable future and for positive societal transformation (UNDP, 2011: 1). And considering that societal transformation is a desired goal of sustainable development, one can safely claim that sustainable development is a way in which social justice manifests in society, considering the latter's insistence that societal transformation should ensue. In line with such a view of societal transformation, Bell (1997: 3) avers that such transformation cannot be delinked from an education for social justice. Such an education insists that learners play an active role in their own learning, and that they collaborate with educators to establish empowering, democratic and critical educational environments. In addition, Bell (1997: 3) highlights the importance of sustainable development as an instance of education for social justice by arguing that the goal of such an education 'is [the] full and equal participation of all groups in a

society that is mutually shaped to meet their needs'. And, considering that the issue of need is constitutive of social justice, education through sustainable development 'should be democratic, participatory, inclusive and affirming of human agency and human capacities for working collaboratively to create change' (Bell, 1997: 3). Emirbayer and Mische (1998: 963) intimate that human agency is a temporally embedded process of social engagement, informed by the past (in its habitual aspect), but also oriented toward the future (as a capacity to imagine alternative possibilities) and toward the present (as a capacity to contextualise past habits and future projects with the contingencies of the moment). They posit that the agentic dimension of social action can only be captured in its full complexity 'if it is analytically situated with the flow of time', to which they add 'that structural contexts of action are themselves temporal as well as relational fields – multiple, overlapping ways of ordering time toward which social actors can assume different simultaneous agentic orientations' (Emirbayer & Mische, 1998: 963-964). Consequently, the context for human agency is predominantly a social context, that is, a context in relation to the practices of other human beings.

Moreover, through the promotion and improvement of the quality of education, the aim is to refocus lifelong education on the acquisition of the knowledge, skills and values needed by all citizens to improve their quality of life (Elliot, 2013: 23; Wals, 2009: 7). Education, from pre-school to university, must be rethought and reformed to be a vehicle of the knowledge, thought, patterns and values needed to build a sustainable world (Elliot, 2013: 25; Wals, 2009: 7). Also, by means of public awareness of the concept of sustainable development, the development of enlightened, active and responsible citizens locally, nationally and internationally, and in training the work force, can ensue to gear citizens towards adopting sustainable modes of production and consumption (Elliot, 2013: 27; Wals, 2009: 7). These overarching goals have been re-emphasised in the DESD in the context of sustainable development by emphasising the role of education and learning. The vision of the DESD is to see that every citizen in society benefit from education and learn the values, behaviours and lifestyles required for positive societal transformation and a sustainable future (Wals, 2009: 8). This vision of the DESD has been translated into four objectives, namely facilitating networks, linkages, exchange and interaction among stakeholders in Education for Sustainable

Development (ESD); fostering increased quality of teaching and learning in ESD; aiding countries in progressing towards and attaining the Millennium Development Goals (MDGs); and providing countries with new opportunities to incorporate ESD into education reforms (Wals, 2009: 8). Bearing in mind that ESD is geared towards cultivating an active, enlightened (reasonable) and responsible citizenry, education for social justice would be possible because activeness, reasonableness and responsibility are plausible and sustainable human encounters.

The implementation of the DESD by the United Nations called for a number of actions to be implemented in order to realise this vision. These actions included catalysing new partnerships with the private sector, media and youth groups; sharing good education for sustainable development practices; linking member states that have developed or have the desire to develop ESD curricula, policies and research; and establishing an agenda for ESD research and a framework for monitoring and evaluating the decade (Elliot, 2013: 29; Wals, 2009: 8). Despite the challenges of sustainable development and the call for ESD from a global perspective, there is a general understanding that the concept ‘unsustainability’ is deeply rooted in local histories and in political and cultural traditions. Regional strategies for the development and implementation of ESD have been developed in each of the UN-defined regions, namely sub-Saharan Africa, Asia and the Pacific, Latin America and the Caribbean, Europe and North America, and the Arab states (Wals, 2009: 17).

Africa is the poorest of the UN-defined regions and is constantly faced with challenges to achieving a sustainable environment. The African states need to recognise that human development is closely linked to health and wellbeing, education and living standards, and when one looks at the overall performance of Africa the continent has not been progressing successfully in any of the three critical dimensions of achieving a better quality life (Dincer & Rozen, 2013: 19; Wals, 2009: 17). Changing social structures, vulnerability to climate change, lack of nutrition and the impact of the HIV and AIDS pandemic continue to pose a threat to African states, and the institutional capacity to face these challenges is quite limited (Dincer & Rozen, 2013: 21; Wals, 2009: 17). The majority of Africans from rural areas are dependent on the use of natural resources

for sustaining their livelihoods; the degradation and loss of these natural resources reduces the livelihood of these African communities and prevents sustainable development (Dincer & Rozen, 2013: 22; Wals, 2009: 17). Another challenge faced by African states is the major capacity gap, which presents a significant obstacle to achieving sustainable development in Africa (Wals, 2009: 17). By implication, African states need to re-orientate education towards sustainable development by boosting the quality and efficiency of human capacity development initiatives such as education, training, community development and public awareness programmes to address governance efficacy and the importance of education in development and poverty alleviation (Jickling & Wals, 2008: 4; Wals, 2009:17). It is in this context that I consider my contribution in this dissertation as apposite. The issue that needs to be addressed is education in terms of quality, and not only quantity – ensuring that as many learners as possible are enrolled at schools – as the latter would mean very little if learners are not provided with quality education. ESD also has the potential to contribute significantly to the quality of educational programmes, which needs to be explored proactively in Africa (Jickling & Wals, 2008: 5; Wals, 2009:17). One way of enhancing the quality of education is by improving relationships between educators and learners, such as I will endeavour through the work in this dissertation.

Schools are seen as they key institutions to develop capacities in a structured environment to help address a wide range of socio-economic issues, such as poverty, health, environmental sustainability, climate change, biodiversity, peace and conflict (Jickling & Wals, 2008: 7; Wals, 2009: 48). In this regard, my contribution through this dissertation, focusing on cultivating improved teaching and learning, is quite salient. Sustainable development (SD) needs to be addressed in curricula, and at the same time to be seen as an integrative, cross-cultural theme that could bring together many of the underlying issues that schools already face (Gough & Scott, 2007: 14; Wals, 2009: 49). What needs to be noted is that key themes such as the Millennium Development Goals (MDGs), disaster prevention and corporate social responsibility (CSR) are emphasised less in the present school curricula of certain African countries. This is quite alarming due to the fact that these particular themes play a fundamental role in the attainment of SD. Rich, developed countries tend to be less perturbed about addressing SD in their

curricula, whereas poorer developing countries appear to stress the socio-cultural dimension of SD, which include topics such as peace, citizenship, ethics, equality, poverty reduction and cultural diversity (Gough & Scott, 2007: 16; Wals, 2009: 49). The latter themes are relevant in cultivating awareness through curricular activities in and about sustainable development, and hence more specifically about education for social justice.

In several developed countries, education for sustainability assumed critical dimensions. The following examples are noted: In the UK, education for sustainability was aimed at encouraging critical moral practices (Jickling & Spork, 1998). In other words, school education for sustainability was concerned with the quality of critical teaching and learning processes, school policy and organisation, and the school's external relations (Breiting, Mayer & Mogensen, 2005: 9). Canadian elementary school educators' practices of teaching education for sustainability were informed by educational practices that encouraged critical thinking (Hart, 2003: 196). This critical approach involved encouraging educators to share their reflexive stories and personal narratives in order for learners to understand the relationship between an educator's moral knowledge and ethical action (Hart, 2003: 208). For Hart (1996), the moral and ethical dimensions of educators' knowledge are better understood through storytelling approaches, given that both educators and learners engage in critical dialogues in which nuanced meanings are jointly constructed. Gruenewald and Manteaw (2007: 80) investigated how the US 'No Child Left Behind Act' of 2001 worked against an education for sustainability. They found that if educators performed a more critical role in expediting an education for sustainability, more learner accountability would be attained. Likewise, in Australia, teaching education for sustainability was concerned with encouraging educators to be critical and responsive to diversity in classroom practices (Fien & Gough, 1996).

In those countries Western countries that include ESD in teacher education and professional development, like the UK, US, Canada and Australia, ESD is addressed mainly through existing subjects and occasionally in cross-curriculum approaches in primary and secondary institutions (Lotz-Sisitka, 2006: 12; Wals, 2009: 50). Analyses of those countries that adopt an ESD approach show that professional development

practices also are increasingly common in higher and vocational education, where the measures adopted range from national seminars on ESD and training workshops, regional seminars and the production of guides, to the piloting of projects and refresher courses (Gough, 2006: 48; Wals, 2009: 50). However, these activities depend on the existence of teacher training institutes and universities offering training courses, as well as the participation of educators in postgraduate courses covering some aspects of ESD (Lotz-Sisitka, 2006: 14; Wals, 2009: 50). The rise of ESD in education is leading to innovation in teaching and learning, where educators are adopting new methodologies and pedagogies to entice learners to adopt a critical understanding of ESD in society.

In essence, in this dissertation I am concerned primarily with ESD as an instance of education for social justice that connects with cultivating pedagogical activities in a Grade 11 Economics classroom aimed at making learners and myself aware some of the socio-cultural dimensions of SD, in particular emphasising the importance of human coexistence through peace, citizenship, ethics, equality, poverty reduction and cultural diversity. As aptly put by Bell (1997: 4), education for social justice cannot be blind to the equitable distribution of resources (a matter of addressing need), and learner empowerment in the service of sustainable social change – a view supported by Schreuder, Reddy and Le Grange (2002: 133) and Gough (2006: 49). This brings me to a discussion of economic development as an instance of education for social justice.

4.3.2 Education for Social Justice through Economic Development

Development can be regarded as ‘a process of improving people’s lives’ (Kabuya, 2011: 2). In sub-Saharan Africa, development should involve ‘the ability to meet basic needs and to sustain economic growth, alleviation of poverty, creation of wealth, and economic freedom … a change in living standards, quality of life, women’s status and a change of people’s attitude to work’ (Kabuya, 2011: 2). Considering the aforementioned, economic development (in South Africa) has to be a measure for gauging the economic wellbeing of the population and ought to reflect the economic output (for example agricultural and industrial), infrastructure (for example power and transportation facilities), physical health and level of education, and cultural, political, legal and economic differences in

governance (Kabuya, 2011: 2). Bearing in mind that economic development has to do with the economic wellbeing, output, infrastructure, health, education, political and cultural aspects of people's lives, development also depends on how well the aforementioned are managed. In other words, economic development depends on 'good governance' (Kabuya, 2011: 2). Moreover, the literature on development abounds and the following view on development stands out: Development is economic development, and the latter is equated with economic growth. Development is considered as 'good change' in the realm of ecology, economics and all spheres of societal, political and cultural life (Chambers, in Ngowi, 2009: 260). Other views include the following: Seers (in Ngowi, 2009: 260) posits that economic development means creating conditions in which to realise human potential, reduce poverty and social inequalities, and create employment opportunities; second, Todaro (in Ngowi, 2009: 260) views economic development as bringing about major changes in social structures and national institutions, accelerating growth, reducing inequality and eradicating poverty; third, Zdeck (in Ngowi, 2009: 261) views economic development as creating jobs and assets, establishing an investment climate in distressed communities, and providing access to quality education, social services and decent housing; fourth, Ngowi (2009: 260) views economic development as a dynamic and fluid process that involves growth and change in relation to improved performance of the factors of production and production techniques. For this dissertation, my interest is in economic development as a process of improvement in the living conditions of people (such as better housing, health care, education and job opportunities), protection of the environment and people, and the enhancement of the political and social wellbeing of people. Thus, economic development can be considered as an instance of an education for social justice.

Of course, the argument can be used that poverty reduction and simultaneously treating everyone equally run contrary to economic growth, which requires international competitiveness. It might be, but at least LED, with its strong focus on enhancing people's educational potentialities, could be a viable option if social justice were to be aspired for. In my analysis of the GDPFs I found that creating decent work, reducing inequality and defeating poverty stood out as the central challenges to the South African economy. As identified by the NGP, the economy has not created sufficient employment

opportunities for many of our people over the past three decades. And, creating more and better jobs must lie at the heart of any strategy to fight poverty, reduce inequalities and address rural underdevelopment. The learning outcome three (economic pursuits) minimally refers to 'wealth creation', but no real emphasis seems to be placed on employment creation and job drivers that are central to the NGP. Thus, it would not be unreasonable to suggest that the Economics curriculum should make provision for the inclusion of a more comprehensive account of employment creation and of job drivers, such as infrastructure for employment and development; improvement of job creation in the economic sector; seizure of the potential of new economies; investigation of social capital; and spatial development (Republic of South Africa, 2010: 44-51). Moreover, I have found that the Economics curriculum does not specifically emphasise a focus on local economic development (LED), which I argued earlier can contribute to the enhancement of economic development in South Africa. In this regard, the NGP accentuates the following with reference to attending to LED in particular: 'Given the extraordinary differences in natural, economic and social conditions across our country, provinces and localities must adapt the broad drivers in the growth path to their circumstances. A spatial economic strategy will indicate how the job drivers affect different provinces, municipalities and rural areas, linking in to the rural development strategy and industrial policies' (Republic of South Africa, 2010: 41). It is my contention that LED can contribute towards enhancing people's knowledge, skills and capacities in relation to economic development. And, focusing on LED seems to be a genuine attempt to create conditions in terms of which people can enhance their human and social 'capital'. Perhaps the expectancy that local people in poorer communities are supposed to be competitive in order to enhance economic development would become secondary to building human and social 'capital'. Considering that the learning goals for Economics refer to 'the knowledge, skills and values learners should acquire' at the completion of the FET band (NCS, 2003: 7), it could be inferred that learning goals can be considered as human 'capabilities' – including both human and social 'capital' that learners enact as they pursue their Economics skills. Thus, to learn how to argue, discriminate between facts and opinion, demonstrate numerical and spatial ability (arithmetic, mathematics and statistics), communicate effectively (through debate and oral presentation), think critically, solve problems, make predictions/forecasts,

investigate so as to identify, describe, discuss, explain, examine, analyse and evaluate, and complete tables, draw graphs, write assignments, reports and journals and prepare portfolios, are actually Economics skills learners acquire, that is, their 'capabilities' are enacted. And, if acquiring learning goals is actually seen as synonymous with applying and nurturing their 'capabilities', learners are in fact embarking on an acquisition of learning goals to contribute towards the achievement of social justice. This is so because the enactment of capabilities is tantamount to seeking to establish justice in society. In this way, LED would enhance an education for social justice.

The Economics learning goals create conditions for the enactment of economic development. First, central to the teaching of macroeconomics (learning goal 1) is the notion of community participation in local economic planning and activities. A discussion of community participation is linked to explanations of local economic development (LED) issues, such as unemployment and approaches to solve it, as well as activities such as the economic importance of tourism. Teaching learners about community participation involves cultivating in them a sense of democratic action. What seems to be emphasised is participation by people with the view to engender LED for the reason that the latter is also linked to resolving unemployment through the creation of jobs. Hence the democratic action is specifically mentioned in relation to job creation through local tourist initiatives. What follows is that democratic action seems to be important to the teaching of macroeconomics (learning goal 1); second, the teaching of macroeconomics also creates space for an analysis of the economic structure of South Africa in terms of its sectoral composition, highlighting exclusion and discrimination. Focusing on both exclusion and marginalisation involves teaching learners about democratic action for the reason that the latter is linked to cultivating the inclusion of all participants. Even the teaching of labour relations, labour rights and dispute resolution in learning goals 1 and 4 can be said to be tantamount to teaching learners skills for democratic action. This is so because democratic action also involves enacting relationships, recognising rights and resolving disputes. For the reason that the latter democratic actions are specifically intertwined with labour issues that can secure people jobs or improve opportunities to find employment, it can be claimed that the teaching of some learning goals is joined to the enhancement of democratic action and therefore

LED, or an attempt to address joblessness and to eradicate or minimise unemployment through local activities; third, and quite significantly, human rights issues are included in the teaching of all four learning goals. This suggests that the learning goals are also meant to teach people about respecting human dignity, cultivating it and finding ways to combat inequality because the latter violates human rights. In this way, the teaching of human rights is a way of teaching learners to be democratic for the reason that democracy involves securing human rights. Only if human rights are taught does the possibility that people might not be exploited become important to the teaching of learning goals. The reason for this is that the exploitation and exclusion that emanate from undemocratic action can most seriously be undermined through the recognition of human rights. Consequently, if human rights are taught and learners become acquainted with what it means not to exploit and exclude others, conditions for the flourishing of LED would be taught through an initiation of learners into discussions about democratic action. By implication, cultivating economic development can be considered as the advocacy of an education for social justice – that is, an education for social justice is possible through the enactment of the learning goals of the Economics Grade 11 curriculum.

Education and the quality of schools can widely be linked to development, in terms of which the impact of schooling on the economy can be based on the quality of educators. Aspects such as learner performance – creativity, the ability to work in teams, or personality traits – should be the focus of attention, particularly where an emphasis on using basic cognitive skills that can ensure economic returns as the monetary reward needs to be affirmed by educators (Hanushek, 2004: 59; Hanushek & Woesmann, 2008: 607), That is, educators need to emphasise to learners that their performance in learning, in addition to having a meritocratic end, should also be geared towards enhancing their economic status. The underlying idea of economists on the economic outcomes of human capital is that individuals make investment decisions in themselves through schooling, from which the accumulated skills that are relevant for the labour market over time represent an important facet of human capital development (Hanushek, 2004: 60; Hanushek & Woesmann, 2008: 609). In the same way that a firm’s investment in physical capital reaps returns in the form of income, so does the

investment in human capital return future economic benefits (Hanushek, 2004: 60; Hanushek & Woesmann, 2008: 611). It is commonly presumed that formal schooling is one of several important contributors to the skills of an individual and to human capital, and that parents and public officials are seen as trustees of their children in setting many aspects of their investment paths (Hanushek, 2004: 61). Schools undoubtedly have a special place in society because they are most directly affected by public policies and thus are seen as havens for the growth of future leaders of society (Hanushek, 2004: 61; Hanushek & Woesmann, 2008: 613). The point is that, without schooling, economic development is just not possible in the modern age.

The future incomes of people also are related to their past investments, and do not only amount to their income while in school, or in their first job, but rather their income over the course of their life (Hanushek, 2004: 61). Research has shown that quality of life (such as having employment, housing and medical care) is directly related to individuals' earnings, productivity and economic growth (Hanushek, 2004: 62; Hanushek & Woesmann, 2008: 615). In other words, the quality of the labour market is closely related to individual productivity and earnings. There also is substantial evidence that learners who perform well at school tend to achieve at higher education levels (Hanushek, 2004: 62). Thus, education is directly linked to economic development. It is economic growth that determines how much improvement will occur in the overall living standards of a society. The education of each individual furthermore has the possibility of making others better off, and in essence a more educated society may contribute to higher levels of invention and higher rates of productivity through improved production methods, and may give rise to the rapid introduction of new technologies to accelerate economic development (Hanushek, 2004: 62-63).

In the main, learner performance in schools can engender considerable benefits in society. Therefore improvements in local schools will yield direct benefits for local economies, as local economies benefit greatly from a more educated labour force, leading to higher local growth (Hanushek, 2004: 69). With enhanced economic gains, many schools could become more self-sufficient in providing better education for learners, as sufficient economic resources will be available to cover the expenditure at

these educational institutions. There also is evidence that suggests that improvement in the quality of the educator force is central to any overall improvements, including learning. However, improving the quality of the educator force, in South Africa for instance, would certainly require a new set of incentives relating to hiring, retention and remuneration (Hanushek, 2004: 70).

Education is widely accepted as a leading discourse for promoting economic growth, and education is particularly important for a continent such as Africa, where economic growth is essential if the continent is to overcome the vicious cycle of poverty (Bloom, et al., 2006: 1). For decades, development agencies have neglected tertiary education as a means to improve economic growth and mitigate poverty in favour of primary and secondary education (Bloom et al., 2006: 1). Enrolment rates in higher education in sub-Saharan Africa are by far the lowest in the world, with the gross enrolment ratio in the region standing at only 5% (Bloom et al., 2006: 1). From 1985 to 1989, 17% of the World Bank's worldwide education sector spending was on higher education, but from 1995 to 1999, the proportion allotted to higher education declined to 7% (Bloom et al., 2006: 1). However, recent evidence suggests that higher education is a determinant as well as a result of income, and can produce public and private benefits, such as greater tax revenue and increased savings and investment, and may lead to a more entrepreneurial and civil society (Bloom et al., 2006: 1). Higher education also can improve a nation's health, reduce population growth, improve technology and strengthen governance (Bloom et al., 2006: 1).

The importance of advanced schooling has begun to be recognised by the international development community, while a few African states have also begun to introduce innovative policies to strengthen tertiary education systems (Bloom et al., 2006: 15). Tertiary education can help economies to keep up or catch up with more technologically advanced societies, in which higher education graduates are more likely to be aware of and better able to use new technologies (Bloom et al., 2006: 15). These higher education graduates are more likely to develop new tools and skills themselves, and their knowledge can also improve the skills and understanding of non-graduate co-workers and entrepreneurship, which may lead to job creation (Bloom et al., 2006: 15).

Tertiary education could benefit economies by producing qualified teachers who can enhance the quality of primary and secondary education systems; training physicians and other health workers to improve society's health, raising productivity and work; nurturing governance and leadership skills to provide countries with the talented individuals needed to establish a policy environment favourable for growth; setting up robust and fair legal and political institutions and developing a culture of job and business creation; and addressing environmental problems and improving security against internal and external threats (Bloom et al., 2006: 16). Research shows that, in sub-Saharan Africa, the current production level is about 23% below its production possibility frontier, and that a one-year increase in the tertiary education stock in the region would raise the GDP per capita by 12.2% (Bloom et al., 2006: 1). The growth rate of GDP per capita would rise by 0.24 percentage points in the first year as a result of convergence to a higher education state (Bloom et al., 2006: 1).

In recent years, the World Bank and major donor governments have begun to reconsider their exclusive focus on primary education and are now placing greater emphasis on secondary and tertiary education in an effort to achieve higher economic growth and to eradicate poverty. There are signs of progress that suggest that sub-Saharan African states have put measures in place to strengthen tertiary education systems, but this progress is limited in comparison with that in other world regions (Bloom et al., 2006: 1).

Higher education may benefit individuals as well as societies through the democratic development of informed citizens and through the promotion of social inclusion and cohesion. It is through non-monetary societal gains that it becomes apparent that there are lower rates of crime, greater and more informed civic participation and improved performance across a host of socio-economic measures in societies in which there are high proportions of university graduates (Malaza, 2013: 1). There also is increasing evidence that suggests that universities in Africa are seen as training grounds for democratic citizenship (Malaza, 2013: 1). High participation rates in higher education seem to be linked to greater productivity of workers, which translates into improved outputs and outcomes for the knowledge economy (Malaza, 2013: 1). High levels of

education are associated with a country's innovative capacity and the development of many key technologies (Malaza, 2013: 1). Therefore, to ensure that learners gain access to higher education institutions, secondary education should provide a stronger learner clientele that can enter these institutions. The possibility for economic development in societies then will be far greater than without learners who never gain access to the higher education level.

In South Africa, the twenty-three public universities play an important role in the country's economic growth, contributing 2.1% of the gross domestic product (GDP) directly and indirectly. The contribution of these institutions is just below the contribution of the gold industry, and substantially higher than the contribution of forestry, clothing and leather products, textiles, restaurants, hotels and others (Malaza, 2013: 1). Universities in Africa, and particularly in South Africa, are responsible for poverty-reduction schemes, the creation of economic opportunities, environmental sustainability research, improved health care, and outreach programmes in terms of social inclusion and social capital (Malaza, 2013: 2). Also, through higher education, global partnerships have been forged that have aided South Africa to gain access to the vast resources that are available to developed countries through cooperation agreements with universities situated in these countries (Malaza, 2013: 2). It has become increasingly evident that universities have played a great role in the South African economy in particular, with emphasis on social and community development. The rest of the African states clearly need to adopt such an approach to higher education so as to uplift their communities and to educate the youth to be better prepared for their roles in society. Only then can we move towards greater equity in trying to ensure that social justice is enacted.

Research has shown that rich, resourced nations devote inadequate attention to expenditure on public education, and this inadvertently has resulted in poor enrolment in schools (Gylfason, 2001: 850). Consequently we find that the OPEC countries send 57% of their youth to secondary schooling compared to 64% in the world as a whole, and on average spend a mere 4% of their gross national product (GNP) on education, compared with nearly 5% in the rest of the world (Gylfason, 2001: 851). Education stimulates economic growth and improves the lives of people through increased labour-

force efficiency, democracy, good governance and improved health, and by enhancing equality (Gylfason, 2001: 851).

Public expenditure on education varies a great deal from country to country, and in the 1990s we find that countries such as Haiti, Indonesia, Myanmar, Nigeria and Sudan spent as little as 1% of their GNP on education, whereas others (Namibia, Botswana and Jordan) spent between 8% and 10% of their GNP on education (Gylfason, 2001: 852). What needs to be taken seriously is that public expenditure on education may be supply led and of mediocre quality, failing to ensure efficiency, equality and growth, compared to private expenditure on education, which is demand led and thus perhaps likely to be of a higher quality (Gylfason, 2001: 851).

Likewise, research has confirmed that workers leaving primary industries such as agriculture, fisheries, forestry or mining generally have limited labour market education to offer new employers in other industries, with exceptions in modern agriculture and high-tech oil-drilling operations (Gylfason, 2001: 856). We thus find a shortage of highly skilled labour and capital in these primary industries, reinforcing the need for investment in education and training as an engine for growth, as improved education would shift the comparative advantage away from primary production towards manufacturing and services, thereby accelerating learning and growth (Gylfason, 2001: 856). It is evident from the literature that countries rich in natural resources are also at risk. First, too many people become locked in low-skill, intensive natural resource-based industries, failing to enhance their education, as well as their children's education and earning power (Gylfason, 2001: 858). Second, authorities and other inhabitants of resource-rich countries become overconfident and therefore tend to underrate and overlook the need for quality education and good economic policies (Gylfason, 2001: 856). What I have shown is that economic development at a sustained level is intertwined with education for social justice on the grounds that the former (economic development) is linked to improving both the capacities and skills of people (including taking into account their cultural stock). On the one hand, education for social justice in relation to economic development has in mind what bel hooks (2003) refers to as enhancing the cognitive abilities of learners to attend to social inequities by becoming more critical and self-

reflective. On the other hand, hooks (2003) intimates that, through their criticality and self-reflexivity, learners can become effective change agents in the classroom and in their communities, specifically in relation to the issues of privilege and dominance, which, as I have shown, often work against the desert (equitable distribution of wealth and resources) people should enjoy collectively. She argues that, unless privilege and dominance are critically reflected on so as to prevent all people in society from receiving their desert, oppression and marginalisation would persist (hooks, 2003). Hence, an education for social justice in the form of economic development aims to cultivate critical awareness and capacities in learners and educators to know that an abuse of privilege and dominance will perpetuate social injustices.

4.3.3 Education for Social Justice through Equity

Democracy and education are so intricately linked with social thought and practice, as democracy, in all of its contemporary and historic forms, has played an important role in shaping public education (Kurth-Schai & Green, 2008: 1). Historically, education and democracy have evolved in response to rapid urbanisation, globalisation, cultural diversity and economic growth (Kurth-Schai & Green, 2008: 1). Through the dynamic prowess of education, educators have been able to adopt new methodologies of teaching, in relation to which the Internet has been an important medium for both teachers and learners, allowing for ease of communication between the parties or for interactive and creative lessons in class.

If one looks at American democracy, and specifically at deep democracy as an embodiment of American society in its fullest capacity, it (deep democracy) advocates both social and civic life (Kurth-Schai & Green, 2008: 3). Public education grounded in deep democratic principles and values provides direct experience along with the practices of collective engagement, in which young, democratic citizens are to enact complex processes of teaching and learning that would lead to deliberative competence, inclusive participation and social imagination in social transformation (Kurth-Schai & Green, 2008: 3). A classroom that encourages democratic principles and values would

allow learners to deliberate with their peers, educators, parents and other members of society, which is important for inclusion, and hence for social justice in education (Glass, 2009: 10). Of course, I am by no means suggesting that that US democracy is the embodiment of social justice, for such a claim would justifiably fit awkwardly with notions of environmental sustainability. What I am arguing for is that an education for social justice cannot be delinked from cultivating an education for democracy. Why is this so?

I shall now show how democratic action in relation to the learning goals of the Economic curriculum seem to be commensurable with an education for social justice. First, Horace Mann influenced public schooling in the US as an existing part of the communal landscape and articulated certain principles that continue to animate the discourse about public schools (Glass, 2009: 9; Osler, 2004: 24). Mann, following Glass, voiced a dream of a new society, of a participatory democracy and a bottom-up approach in which public schools would develop active citizens as independent beings capable of acting upon their own decisions (Glass, 2009: 9; Osler, 2004: 26). Mann goes on to mention that, since democracy required the participation of all men and women in governing, this entailed that citizens embody an independence of judgement that made them like ‘mountains that move the wind rather than blowing whichever way along with the wind’ (Glass, 2009: 10; Osler, 2004: 28). In many public schools in South Africa, certainly at the school where I teach, we find many learners unable to act on this view of Mann, as many merely accept what is taught to them in the curriculum as the correct way and believe that no one should oppose or challenge the curriculum. As Economics learners within a democracy, it is important to be critical about what is being taught in the curriculum. Economics as a social science should encourage learners to be active citizens and to act democratically by allowing them to actively engage in debates and discussions. Only if there were forms of debates and discussions at schools and in the workplace would individuals be encouraged to voice their opinions and to actively participate in democratic action. Just as Mann envisioned schools as the mechanism for forming a new democratic society, reformers later envisioned schools as the solution to a wide range of social and cultural problems affecting society. The hope was that this would facilitate the necessary changes in the values, attitudes and behaviours of the ‘new student-citizen-worker’ (Glass, 2009: 10). The Economics curriculum for Grades 10

to 12 encourages learners to develop the knowledge, skills, values and attitudes required to be active participants. Here, I specifically refer to the requirement that learners analyse natural resources (for example, land and the environment, labour, capital, the entrepreneur), community participation in local economic planning and activities, and the access of economically marginalised groups (for example empowerment and procurement procedures). A democratic society would influence the work habits of these individuals as future citizens, their relationship with their family members, the community, modern sources and justifications for legitimate authority, modern time and space orientations, modern modes of recreation and pleasure (Glass, 2009: 10).

Also, John Dewey argues that schools should in fact be living social experiments for learners in a democratic practice, preparing learners for a future role in society. He argues that the curriculum should not be pre-packaged and separate from the interests and needs of learners, but should be intimately associated with them through genuine problem-solving activities (Dewey, in Glass, 2009: 11). It is important for policy holders and policymakers to adopt a curriculum that would encourage learners to be actively involved in the development of their own curriculum, where, through feedback, they would allow these policy makers to adopt a curriculum that would be worthwhile for all parties involved. In essence, learners are expected to be actively involved in democratic action and participation through a curriculum that would be taught and whose outcomes will hopefully be implemented in society. Moreover, Dewey also argues that free, open, critical dialogue among diverse groups of individuals or points of view could possibly provide conditions for warranted knowledge and a participatory democratic life. It is important for learners to engage in debates and discussions in a democratic environment that would shape their ideas and perceptions of events affecting society, and how contemporary issues that affect the economy as a whole are deliberated on. Through the FET Economics curriculum, learners are constantly exposed to the issues of scarcity and choice, which are the fundamental principles underlining the study of Economics. As Dewey (in Glass, 2009:12) explains, learners need to engage with one another to discuss methods of ensuring that resources are used efficiently and that

choices are made to ensure that the opportunity costs incurred benefit the party involved in his or her best interests.

In addition, Freire argues that the deepest human capacities for producing language, knowledge, culture and history suggest that a participatory, just democracy is the form of life most supportive of each individual and community being able to realise their own full potential (Freire, in Glass, 2009: 14). Democratic education must encourage and liberate those who have been oppressed to exercise their human power to shape their own future through their own involvement in the production of knowledge, language, culture and history (Glass, 2009: 14; Osler, 2004: 30). Educators and learners, who are the active participants in, and in fact are engaged in the curriculum, should be allowed to create and contribute towards a curriculum that would shape their own beliefs about the importance of their language, culture and history. Only when those who implement the curriculum are actively involved can we say that the curriculum itself encourages democratic action.

Most learners recognise the importance of educational success and how necessary it is for economic and social success after school. They realise that life at school, which includes punctuality, obedience to role authority, passive completion of assigned tasks, accommodation of hierarchical relations, and differentiated extrinsic reward systems, is related to life on the job (Glass, 2009: 16). Through the Economics curriculum, learners are exposed to the real world, including choices in terms of finances and investment resources in terms of basic necessities that would essentially satisfy the needs of individuals. Also, through the Economics curriculum, learners are exposed to the constantly changing economic environment and how it could have an impact on the lifestyles of individuals. Only when every individual is enabled to be the unique ‘somebody’ (s)he wants to be can schools foster the formation of citizens who will have an enduring commitment to creating just and democratic societies (Glass, 2009: 25; Osler, 2004: 48). Every learner at school should be treated fairly and equally in a democratic school in order for democratic action and participation to be fostered. The FET Economics learning goals encourage learners to participate in and beyond

pedagogical classroom activities. Hence, learning outcomes create spaces for the enactment of democracy.

Second, the right to education and the right to schooling can be linked closely to an understanding that complex societies and their institutions impact on young people. Understanding this connection is important in the sense that these societies must ensure that these young individuals are properly initiated into school life, their understandings, and values critical to their learning, and where schools are in fact seen as the most efficient vehicle for achieving this (Colby, Beaumont, Ehrlich & Corngold, 2007: 22; Katz, 2009: 33). It is thus the responsibility of democratic schools to foster and develop young individuals to be able to develop their own responsibility and thus know their place in society. Katz (2009: 35) posits that the notion of education as the right to be prepared properly to assume the roles and responsibilities of adults in society conforms to two important points of view. The first of these is a broad, meaningful sense of education as a process of inclusion. The second is linked to the idea that parents and the state share responsibilities in aiding the transition of young people to adulthood (Colby *et al.*, 2007: 24; Katz, 2009: 35). In the second view, democratic action and responsibility are closely linked, in the sense that democratic individuals, who would include parents and teachers, have a responsibility to aid the development of the youth into respectable and reflective beings in society. Likewise, in a recent study, Arends and Phurutse (2009: 43-45) found that educators in many South African disadvantaged schools are thrust into classrooms without the necessary support and mentorship, and that school managers are not always critical and reflective enough about their staff, and this poses serious challenges to school improvement initiatives. It follows from this that democratic action is required in such schools.

Gutmann emphasises democratic character, which embodies the important values of non-repression, non-discrimination and tolerance, as well as the disposition and skills required to employ critical reasoning to resolve fundamental principles in non-violent ways (Katz, 2009: 35). As democratic individuals it is their (citizens') responsibility to ensure that these important values are enacted in today's complex society, in the workplace and at schools in order to ensure that people are treated fairly and equally.

The FET Economics curriculum orientates learners to act in a responsible manner in a democratic society, since learners are encouraged to debate on issues pertaining to society. Here, I specifically refer to the curricular content such as for learners to evaluate the role of the public sector in the economy, with special reference to its socioeconomic responsibility in the South African context, considering the presence of corruption and maladministration in the public sector. In each of the four learning goals, learners are exposed to events that occur in society based on what is taught to them in the curriculum and what is exposed to them through the media. It thus is the responsibility of educators and learners to ensure that the latter's transition is to adulthood of a good nature, and that, at school and in the curriculum, learners are taught the importance of values, morals and ethics that will have an impact on their future as democratic citizens in the workplace and in society.

Third, multicultural history explores the past from the many disparate perspectives of those whose lives were invisible in the old patriotic story of great men, great wars, and ceaseless moral progress (Bajpai, 2007: 18; Callan, 2009: 64). Multicultural history is important because it teaches us as individuals the history of both the rich and the poor. Multiculturalism explores the diversity of individuals in society in order for individuals to be taught about the diverse cultures, history and races. In terms of patriotic history, Callan argues that a distinctive political morality should be brought to the venture of patriotic history that insists on freedom and equality for all within a democratic community in which citizens are respected in their cultural particularity within limits fixed by norms of mutual respect and civility (Callan, 2009: 68). Only if there is respect for one another along the dimensions of diversity can there be a democratic society.

Also, it is only through history that students as future citizens can know how civic ideals can be enacted and betrayed in the messy, morally ambiguous world of the nation state whose future they will inherit (Bajpai, 2007: 24; Callan, 2009: 68). Patriotic history is thus an integral part of the lives of many individuals at schools, as it teaches them the values, knowledge and attitudes required to act as civil citizens in a just and democratic society. The Economics curriculum also creates opportunities for learners to be initiated into practices that would allow them to cope with a democratically diverse society. Here, I

refer specifically to the Economics curriculum's intent to sensitise learners towards issues of poverty, inequality, race, gender, language, age and disability, as well as recognising the wide diversity of knowledge systems through which people make sense of and attach meaning to the world in which they live. For this reason, the learning goals can be said to create opportunities to engage in democratic action, because democratic action is dependent upon being initiated into practices that encourage diversity.

Fourth, Pericles defined democracy as the situation in which 'power is in the hands not of a minority but of the whole people' (Held, in Biesta, 2009: 101). Aristotle spoke about democracy as the 'rule of all over each other and of each by turns over all' (Biesta, 2009: 101). The whole point of democracy is its emphasis on the inclusion of everyone in the ruling of society, and it could well be argued that inclusion is in essence one of the core values of democracy (Biesta, 2009: 101; Young, 2002: 14). The question regarding inclusion is how we can make our democratic practices even more inclusive and how we can include even more people in the sphere of democratic deliberation (Biesta, 2009: 107; Young, 2002: 26). The assumption underlying this issue of inclusion is that we as individuals should become even more attentive to 'otherness' and 'difference', which would lead to a situation in which total democratic inclusion would be reached and democracy would become 'normal' (Biesta, 2009: 107). As individuals we need to respect one another and value each individual's contributions to society, in which democracy would ensure that those who in fact could make meaningful contributions to society are included in the sphere of democratic inclusion. The second assumption regarding inclusion is that it is in fact a process that happens 'from the inside out', a process that emanates from the position of those who are already considered to be democratic (Biesta, 2009: 107). This assumption underlines the fact that there is someone who is setting the terms for inclusion and it is for those who wish to be included to meet those terms (Biesta, 2009: 107). There need to be rules set out in order to ensure that a particular outcome is carried out correctly, and rules and terms need to be set with regard to inclusion so that those who are included in debates and discussions ensure that democracy is enacted. This means that individuals respect one another and value one another's judgements, and that deliberation occurs.

It is important to include learners and educators in the development of the FET Economics curriculum, as these parties would contribute to the greater feedback required for the curriculum to undergo the necessary changes that would benefit all. In a way, I was empowered through cluster meetings and moderations on Economics as I engaged with other educators and the curriculum advisor about the current curriculum and what was required of us as teachers in order to ensure that a positive climate of learning was experienced by learners in the classroom. Also, these meetings would allow educators to deliberate with one another in order to learn from the experiences and practices of other teachers in the workplace. Another important aspect of inclusion is that learners should not be taught content knowledge primarily. In fact, the learning outcomes for Economics are considered flexible, making allowances for the inclusion of local inputs. These young individuals should be taught to be reflective practitioners in the classroom, and this can only be done if they are empowered through inclusion by allowing them to engage in class debates and discussions.

Fifth, the term inclusion can be closely linked with that of deliberation, as both are integral components of democracy. Deliberation is not simply a form of political decision making, but a form of political communication. The inclusion question is therefore not so much a question about who should be included, but first and foremost a question about who is able to participate effectively in deliberation (Biesta, 2009: 105). Young (2002) argues that there should be promotion of respect and trust in deliberative practices, and that understanding should be made possible across structural and cultural difference (Biesta, 2009: 105). Young (in Biesta, 2009: 105) goes on to mention that greeting or public acknowledgement is important for those who have conflicts to recognise others included in the discussion, especially where there are conflicting interests, opinions and social locations that affect the parties involved . Young emphasises that greeting should be thought of as a ‘starting point’ for political interaction (Biesta, 2009: 106). Young also goes on to mention that a second means of political communication for deliberation is through rhetoric, as it helps to get particular issues on the agenda, and to articulate claims and arguments in ways appropriate to a particular public in a particular situation (Biesta, 2009: 106). What follows from the aforementioned explanation of democratic action is that an understanding of the GDPFs and learning goals of the Economics

curriculum, in particular how it should be implemented, cannot materialise without invoking deliberation in the public sphere, in this instance, schools.

Young makes mention of narrative or storytelling, where the main function of narrative in democratic communication lies in its potential 'to foster understanding among members of a polity with very different experiences or assumptions about what is important' (Biesta, 2009: 106). Young (in Glass, 2009: 106) goes on to stress the importance that deliberative democracy entails and that 'participants require the reasons of one another and critically evaluate them'. As individuals in a democratic society we need to critically evaluate the reasons of others and, at the same time, to listen to their reasons in order to show respect for them. Deliberation would allow us as individuals to listen to our own reasons and to critically evaluate ourselves in terms of what is correct and regarded as valid and valuable to the particular discussions at hand. In a democratic environment, deliberation and inclusion are important core components required to ensure that society is fair and non-discriminatory and that there is equality among all members. The Economics learning outcomes create opportunities to engage learners in deliberation, for instance to deliberate about whether redress should be considered as part of the RDP, or issues in GEAR. Hence the learning goals do establish moments of democratic action, for instance redress as part of the RDP and policy issues in GEAR that can foster deliberation and hence democratic action. Thus, from the above explanations it is evident that democratic action is inextricably linked to and guided by participation, responsibility, respect for diversity, inclusion and deliberation. In this way, embarking on democratic action in schools is tantamount to cultivating an education for social justice.

This brings me to a preliminary discussion of equity and equality in reference to the seminal work of Julian Le Grand. Le Grand – one of the UK's most influential social policy writers – makes a distinction between equality and equity. In his major text, *The Strategy of Equality*, published in 1982, he questions the degree of equality achieved by the welfare state (Le Grand, 1982). On the one hand, for him, the taken-for-granted assumption that welfare institutions have made society more equal is not always borne out in practice. In other words, for him it cannot be assumed that the bureaucratic allocation of resources to welfare users makes society equal. In other words, the

Rawlsian notion that equality (in the form of justice) is determined by the act of allocating more resources to the least advantaged does not imply that they (recipients) would be equal to others in society, because the acceptance of such resources makes them more dependent on welfare and therefore less enthusiastic to be self-sustainable. In this way, welfare provision seems to perpetuate inequality, which suggests that equality is attainable through the provision of resources to those in need of welfare. If equality is difficult to attain through the provision of resources, then it implies that equality should be seen as a practice that does not rely on receiving – in this instance, welfare – but rather that equality is constituted by what one does. And, if one can be responsive to the needs of others, such persons would be treated equally. Equality then, is the 'the extent to which equal treatment for equal need is observed' (Le Grand, 2007: 97). In other words, if a person needs more than another person and that person is treated in a manner that satisfies her needs, she would experience equality. Thus, equality does not imply sameness or being allocated the same resources as another person. Rather, equality is achieved when the needs of someone else are satisfied, and in a similar way another person's needs can be attended to differently. Equality does not mean sameness. It means that attending to the different needs of someone and after having been allocated resources to her needs, she should be considered as having been treated equally. Put differently, equality is not about achieving sameness, but about being equally attentive to the needs of another.

On the other hand, in his analysis of equity, Le Grand claims that performing minimum standards of treatment for those in need; proving equality of 'access in terms of the costs or sacrifices that people have had to make to get medical care'; and the attainment of full equality in terms of equal treatment for equal need (Le Grand, 1991: 42). In other words, one cannot have an unlimited approach to respond to the needs of others. Equity is achieved when certain minimum standards for treatment are adhered to and when their (people's) sacrifices are taken into account to secure equitable treatment. For example, a person is treated equitably if her needs are attended to minimally – that is, if she does not make unrealistic demands in terms of her needs, and if she herself has made efforts in attendance to her needs. This implies that people should not just be given everything they want in the name of welfare, but should also

contribute (if they can) to meeting their own needs. If this happens, they are treated equitably and they would experience equity too. In addition to such an understanding of equity, Le Grand (2007) extends the notion by making equality a condition of equity as well. By implication, equity does not only imply that one responds minimally to the needs of another and, in turn, the other person makes sacrifices in the accomplishment of her needs. In addition to this enactment of minimum treatment and commitment to make sacrifices, equity also involves treating others equally according to their needs. Hence, Le Grande criticises the UK's publicly funded health-care system in terms of not being responsive enough to such an understanding of equity. For instance, Le Grand suggests that, where patients are dissatisfied with the treatment they receive, they can opt to switch to private provision if they can afford it, or complain, which then depends upon the goodwill of the one being complained to. However, a self-centred person may not respond positively. Mostly, the self-confident and articulate middle-class persons who complained would probably have been listened to (Le Grand, 2007: 98). Le Grand contends that choice and competition are the norm, and that patients who disliked the services they received made the choice to move to a better provider, often resulting in those providers that offered inferior services losing out and those who provided better services gaining resources. In essence, the distinction between equality and equity can be summarised as follows: First, equality involves being attentive to the needs of others without the expectation that they should be treated the same. Instead, equality means to be responsive to the needs of others according to their expectations; second, equity implies that one responds minimally to the needs of others, and others, in turn, make sacrifices in attendance to their needs.

I now return to the discussion about democracy as an instance of an education for social justice. A deep democracy is radically social, compellingly aesthetic and persistently exploratory, criteria that are inherent in a good society and are long-standing aspirations for a social order that supports the establishment of justice (Kurth-Schai & Green, 2008: 5). Politics and education, at all levels, involve dominant elites and special interest groups and, with an overreliance on these established patterns, only supports isolation and exclusion, structures a narrowed discourse and establishes forms of opposition in schools and society (Kurth-Schai & Green, 2008: 5). The state needs to distance itself

from these dominate elites and special interest groups so as to ensure a more democratic education system, free from isolation and exclusion. Developing a deeper set of democratic processes through the broad engagement of school-age, youth, adult citizen and disadvantaged groups to support border crossings between disparate positions and expectations would expand the number of active participants across their life span and at all stages of social enquiry, decision making and implementation (Kurth-Schai & Green, 2008: 6).

Deep democracy requires persistent collaboration in teaching and learning to support principled risk taking, maintain openness and yield adaptive response, as deep social inquiry requires creativity, vision and deliberation over caution, constraint and convenience of closure (Kurth-Schai & Green, 2008: 6). The fulfilment of deep democracy's transformative purpose requires continuing innovation in civic education, which must emphasise pedagogies that support movement beyond the illusions of convenience, convergence, certainty and control (Kurth-Schai & Green, 2008: 7) – a matter of enhancing education for social justice, as democratic education is a matter of pursuing an encounter. Teachers need to adopt pedagogies that encourage learners to be active participants in the classroom, thus empowering these democratic citizens and preparing them for their roles in society (Dewey, in Glass, 2009: 11).

Civic education for a deeper democracy should also engage a diverse set of pedagogies that must: extend collective wisdom concerning significant social issues; expand possibilities for thought and action beyond those initially brought by individuals; enrich relationships by increasing the number and variety of meaningful connections among diverse participants; and enhance capacities for continued engagement in civic learning and public life that narrow the gap between democratic aspirations and real-world accomplishments (Kurth-Schai & Green, 2008: 7). A more inclusive, aesthetically and exploratory informed public education broadens opportunities for richer experiences of a democratic life (Kurth-Schai & Green, 2008: 7). Thus a more inclusive education encourages greater equity and hence social justice in society, so that every participant in the education system has an equal right to quality education.

There is a general – and impossible and undesirable statement – that the aim of public policy cannot and should not be equality, in terms of which everyone is the same or achieves the same outcomes (Levin, 2003: 5). A commitment to equity should rather be attributable to quality in terms of education, to bridge the gap in terms of the quality of education between more affluent schools and that of poorer schools. Thus, if learners coming from poorer schools are provided with the same quality of education as that provided in richer schools, then the opportunity for a more just society can exist.

Learning is seen as vital to countries' economic development and, more importantly, to their social cohesion and quality of life (Levin, 2003: 5). The average amount of education and, more importantly, the distribution of education across the population, are of the utmost importance to any nation (Levin, 2003: 5). Equity in education is important for several reasons. First, it is a human right for all citizens to have a reasonable opportunity to develop their capacities and to participate fully in society (Levin, 2003: 5). If learners are given the opportunity to better themselves through quality education it paves the way for them to create opportunities for themselves in the workplace as responsible and democratic citizens. Second, insofar as opportunity is not distributed fairly there will be an underutilisation of talent (Levin, 2003: 5). Societies bear the brunt of this as these individuals are not able to develop their skills and abilities. As a result, societies lose many teachers, doctors, scientists and other professionals. Third, high levels of education are associated with positive outcomes, such as improved employment and earnings, but also health, longevity, civic participation and so on (Dearden, Reed & Van Reenen, in Levin, 2003: 5). Fourth, social cohesion or trust is itself an important factor supporting successful countries (Levin, 2003: 5).

Based on the literature there are two underlying dimensions of equity. The first dimension deals with whether the overall levels of provision are sufficient and of the right kind, where the specific nature of these concerns varies with the level of education and with the life stage of the learners (Levin, 2003: 7). When looking at schooling in particular, universal access is provided, but inherent concerns exist about equality in education, and in particular the provision of special education or the distinction between general and vocational education (Levin, 2003: 7). The transition from education to

work, and the overall availability of work for young people and their relative wages, are of the greatest concern (Levin, 2003: 7). We find many graduates unable to find work because of a shortage of jobs, particularly in South Africa. The minimal wages offered to young recruits at the grassroots level begs one to question whether there is equity in the distribution of income among individuals in the workplace.

The second dimension is concerned with the participation and success of learners from particular ethnic groups (indigenous people and immigrants) that have tended to experience lower levels of participation and success in all areas of education (Levin, 2003: 7). Family socio-economic status remains the strongest predictor of educational attainment, and attention is particularly needed in the most disadvantaged segments of society (Levin, 2003: 7). During the apartheid governments' regime, many black individuals were marginalised, as they were not allowed to gain access to affluent high schools. Up to today we still find this level of marginalisation in terms of education, where learners from poor and disadvantaged areas are unable to gain access to richer schools because of not being able to meet the high demands of these schools in terms of the exorbitant school fees charged. The state needs to address this concern so as to ensure that society is more equitable and just.

Gender represents an equity dimension that is significantly different from the other two dimensions because female achievement has equalled or surpassed that of males in many areas of education and in many countries (Levin, 2003: 7). However, gender equity remains of great concern, as women are still disadvantaged in the labour market and are still unequally represented in many areas of study and in many occupations (Levin, 2003: 7).

The state needs to address the issue of gender equality to ensure that there is equity in the labour market. Historically there have been two main approaches to addressing equity in education. The first approach focuses on what is called 'equality of opportunity', where access to education is critical and where it is the responsibility of the state to provide opportunities to participate (Levin, 2003: 8). The second approach is concerned with equity in the results of education, such as graduation and access to employment

(Levin, 2003: 8). However, providing the same opportunity is not enough because different people will need different kinds of opportunities and some people will need more support in order to be successful (Levin, 2003: 8). The state therefore needs to deal with the issue of when the outcomes of education are in fact inequitable.

There is great concern about the marginal impact of money in terms of whether or how much more money would make a noticeable difference to education (Levin, 2003: 10). There are both empirical and theoretical reasons underpinning the fact that the input of additional resources is more likely to produce diminishing marginal returns (Levin, 2003: 10). That is, once a certain level of education is being provided, simply spending more would be unlikely to lead to equivalent or greater returns in outcomes (Levin, 2003: 10). The classic economic question of efficiency thus gives rise to the of question what kinds of inputs are more likely to produce the most value in terms of outcomes (Levin, 2003: 10). The question that needs to be asked is whether resources are best allocated to particular levels of education, or to education itself as opposed to other social purposes (Levin, 2003: 10). It also is important that a consideration of equity in education not jump to the conclusion that the necessary strategies all involve extensions of educational practices, or that they all lie within the education system itself (Levin, 2003: 10).

Countries need to address equity in education through a range of policy measures aimed at three goals: encouraging individual participation; changing the way institutions provide education; and changing the broader social and economic conditions that affect participation and success (Levin, 2003: 10). Educator Horace Mann, who greatly influenced public education and schooling in the United States, foresaw public education as ‘the great equaliser’ (Nieto, in Mwonga, 2005: 3). Public education within democratic principles fosters equal access as an important principle, in terms of which individuals from different races, cultures, religions, social classes and ethnicity have equal access to schools, universities and other educational institutions (Mwonga, 2005: 3). However, as is evident in society, public schools have failed to provide an equitable education for many students as a result of the prevailing discrimination that exists in the structure of schools, the curriculum, and the interactions among teachers and learners (Nieto, in Mwonga, 2005: 3). A lack of equitable education seems to be based on the notion that

learners of different races, cultures, religions, social classes and ethnicity are inferior to a culture of mainly white, European, Anglo-Saxon, middle- to upper middle-class males (Mwonga, 2005: 3).

Multicultural education, as an educational alternative and strategy, recognises and attempts to reform the inequalities that exist in societies (Mwonga, 2005: 4). It is a form of democratic citizenship education that recognises the plurality of society, and attempts to bring historically marginalised groups to the forefront of public education to further develop active democratic citizens (Mwonga, 2005: 4). Multicultural education serves as education for social justice, in which students are developed into future democratic citizens by allowing them to learn how to think within an inclusive and expansive environment, critically analysing learned information, and turning that knowledge into action (Nieto, in Mwonga, 2005: 7). Multicultural education as a tool for social justice and social change works within three broad categories: the transformation of the self, by allowing for individual awareness through teaching and learning; the transformation of schools and schooling; and lastly the transformation of society, further creating justice and social change (Mwonga, 2005: 7). Hence multicultural education recognises that the democratic principles of an equitable education for all attend to the diverse perspectives within education to create a just society.

Now if an education for social justice through equity aims at producing a more just society, then, in the words of Hackman (2005: 103), such an education for equity should 'become part of lived practice in the classroom'. This implies that learners should be taught 'that their rights as citizens in this society carry responsibilities – of participation, voice, and protest – so that this can actually become a society of, by, and for *all* of its citizens' (Hackman, 2005: 106, italics in original). In other words, classroom activities should not only create a space for learners to deliberate about contemporary issues such as diversity and democratisation, but also a space where they learn to make a consistent commitment to self-reflection and personal interrogation in order to 'enact [equitable] social change and growth' (Hackman, 2005: 107).

4.4 Summary

In this chapter I have argued that education for social justice is an encounter, as it invokes both the capacities and cultural stock of individuals and groups. Considering that social justice is inextricably connected to need, desert and equality, it seems plausible to claim that education for social justice ought to be responsive to the aforementioned demands. I have shown how education for social justice seems to manifest in instances such as sustainable development, economic development and equity (not at the expense of equality but rather as a shift in focus from striving towards equity in an equal manner). And, drawing on the seminal works of Bell, hooks and Hackman, it seems that cultivating equal participation (through deliberation, self-reflexivity and openness), contesting dominance and privilege, and developing a critical understanding and awareness to enact social change respectively are the ingredients to engender an education for social justice in and beyond the classroom. In the next chapter I shall focus on a critical discourse analysis of learners' engagement with three films with the aim to ascertain their views on an education for social justice in relation to classroom pedagogy.

CHAPTER 5

CRITICAL DISCOURSE ANALYSIS OF THREE FILMS: EDUCATION FOR SOCIAL JUSTICE IN THE MAKING

5.1 Introduction

In the previous chapter I have given an exposition of the major theme in this dissertation: an education for social justice. The following empirical investigation extends the analytical approach – specifically CDA – I have used in this dissertation in relation to economic policy texts and curriculum discourses. Policy and curriculum are two data sources and, through CDA, I have uncovered that a general theme that runs throughout the aforementioned documents is transformation. The goals of the GDPFs (policy) and Economics curriculum (pedagogy) are not only intertwined, but show a tangible connection with critical, transformative practices geared towards the achievement of social justice. In this chapter I examine how pedagogical activities in the classroom contributed towards the cultivation of an education for social justice. Specifically, I show that, through the use of CDA, the discursive pedagogical practices of the learners and myself contributed to the cultivation of an education for social justice. In doing so, I focus on the use of CDA in relation to three additional data sets (the other two being policy and curriculum texts), namely films, Facebook screenshots, and learner interview transcripts.

An Inconvenient Truth

The main argument of *An Inconvenient Truth* is a defence of environmental sustainability on the part of the narrator, Al Gore, who invokes both personal and universal ecological memories. First, he introduces the film with two scenes illustrating historical memories of the world thirty years ago: the one a curving river near his family farm, with clean and clear water running through a pristine green landscape. In a canoe, he and his wife, Tipper, who is close to giving birth to the Gore's first child, paddle along the river, indicating that the experience is a memory; and the other is a memory

highlighted by images of planet Earth shot from outer space, with white clouds swirling above clear blue oceans. The illustration of these images is followed by a slide show that depicts the impact humans have had on the Earth in the last thirty years. Beginning with shots of a river and photographs of Earth shot from outer space during the Apollo missions, the narrator introduces the most powerful rhetorical narrative behind the documentary's success: environmental nostalgia. Gore uses the rhetoric of nostalgia to illustrate the problem of global warming – to which humans contribute – that causes a rise in temperature on Earth that has destructive environmental and social consequences.

The argument for environmental destruction through global warming is made in emotive language evident in Gore's personal memories through which he evokes empathy from his audiences. In *An Inconvenient Truth*, Gore shares his views of global warming and ways to address its repercussions, thus making his argument a problem-solution one. By narrating his personal experiences, such as his son's near-fatal accident and his sister Nancy's battle with lung cancer, Gore makes an emotive and personal appeal to people to work against the destruction of the environment and society. In this regard, Stewart (1988: 227) posits that '[n]ostalgia, like the economy [and society] it runs with, is everywhere [as] a cultural practice, not a given content; its forms, meanings, and effects shift with the context'.

In the film, viewers not only are introduced to beautiful visuals of a flowing river, with background sounds of birds, tree frogs and animals, but the narrator is also quite descriptive of this setting, depicting it as one of contentment, peace and serenity. As individuals living in a fast-paced and modern society we often are unaware of our beautiful surroundings, the natural environment, and so he uses this setting as a reminder of what we as humankind have and what we should in fact be thankful for.

The narrator is a former vice-president of the USA. We are introduced to him and his audience, who are concerned with the main theme of global warming. His actions and gestures suggest him to be a serious individual, but also humorous at times throughout the film where he exposes his audience to amusing videos and images. He also

provides a personal account of what led to him becoming involved in politics, and how his persona led him to pursue his examination of global warming as caused by humankind. Environmental exploitation, global warming and the destruction of the environment as caused by human action is often compelling, and cannot be ignored, and through moral persuasion and obligation of doing what is good for society – that which seems to be often ignored by the political elite. Al Gore's interest in educating society on its inevitable destruction is driven by his own concern about what future generations will actually be left with, and so he is driven by a moral obligation to do what is right for society.

We are living in a world in which globalisation and competition seem to be the driving forces of many Western countries, where political greed often results in the rich benefiting from material resources, leaving the poor to be in an environment in which resources are becoming destroyed. In the film the narrator is quite descriptive of events leading to environmental deterioration and reiterates that, as current and future leaders in society, we need to act morally in our doings in order to ensure that there is an environment for the future. It becomes not so much a political issue but more of a moral issue if we allow the effects of globalisation to drive our decisions, whilst leaving the environment to become degraded due to the overconsumption of natural resources and overproduction.

In the film, viewers are provided with numerous images of the effects of global warming on the environment, from melting icebergs and mountains where ice was once found, to other forms of natural disasters. We are shown images of the destruction that hurricane Katrina left in the United States, and images of excessive heat in many parts of the world. The tone of the narrator is that of concern for our own doings, what we as individuals are doing and not doing to resolve this issue of global warming, and what we as a global society are doing to ensure environmental sustainability. Viewers are shown tables and graphs of how the United States contributes the most to global warming, while in some parts of the world countries have already adopted environmental standards and laws to try to resolve this phenomenon. Later on in the film, viewers are introduced to an image of a scientist observing a set of scales that holds the globe on

one side and a stack of gold bars on the other, and the narrator uses this to depict the choices of his audience – that is, either we think only of wealth and of human riches, or we think of the planet as the most important factor. The narrator uses this film to convey his message on environmental sustainability, and states that, unless global leaders do not allow the impact of globalisation to cloud their judgements on the deterioration of the environment, then we may not have a sustainable environment in which to live in the future.

What I infer from the film is that globalisation perpetuated through a global community that becomes more familiar with its capacity to control natural resources often results in others being marginalised. Societal injustice happens as a consequence of globalisation, as people want to exercise their power over others – a situation that often results in others being excluded unjustly from equally sharing the benefits of natural resources. Global competition and political greed often result in exploitation – a matter of social injustice making its way into the relations amongst people. Thus, it is evident from the film that societal injustice happens as a consequence of political greed and corrupt bureaucrats, because people want to exercise their power over others politically – a situation that often results in others being marginalised from equally sharing the benefits of material wealth and thus satisfying their needs. Consequently, a matter of social injustice makes its way into the relations amongst people.

Into the Wild

In the film *Into the Wild* we are introduced to beautiful landscapes filled with endless snow, icy cold rivers and mountains covered in trees. The narrator is a young man, Christopher McCandless, who has spent a little more than 100 days in ‘the wild’. We are taken back to Christopher’s life prior to his journey to Alaska. Having graduated from Emory University and having a family who loved him, he had privileges that few could claim. In the film we are introduced to the McCandless’s, a wealthy household in the Washington DC area, whose riches Christopher would later give up – an act incomprehensible to any individual in society who is struggling to make ends meet. For

Christopher, material wealth and riches are an illusion of power; later in the film, viewers are shown how he burns up money.

His parents' actions and gestures suggest them to be judgmental and often encouraging individuals to be concerned primarily with material wealth and riches. The viewers are also shown Christopher's argument against materialism and his disdain towards society's love for materialism. In the film viewers are shown the wealthy aspect of the McCandless household, but what is also depicted in the film is their inability to show contentment as a family. This is also evident in today's modern society, where we find a minority elitist group failing to reach contentment with what material resources they possess, while others are left in a cycle of poverty struggling to make ends meet – yet, at times, contented. Christopher, being as carefree as he is, eventually decides to break away from society, leaving all his material wealth behind in search for contentment and a deeper sense of meaning. Later in the film, viewers are shown Christopher living in isolation from society in the midst of the Alaskan wilderness, with nothing more than some basic supplies, having to provide for himself by hunting game and living out of a bus with nothing more than a few blankets and fire to keep him warm. He keeps a diary of his time in the wilderness, of his thoughts and also his reasons for leaving society. Simply put, he wanted to experience an equitable lifestyle.

At times, viewers are shown instances of his desire to return home, and he eventually decides that nature is only a refuge for a short period of time and that true happiness can only really be shared with others. In 1992, his body was eventually found partially decomposed in the bus he inhabited, together with his diary and the meagre supplies he lived off. Many individuals living in poverty struggle to survive in a society in which the balance of equity favours the rich and wealthy. The narrator uses this film to convey his views on inequity in society and states that, as individuals, we ought to promote equal sharing and eradicate the issue of global poverty. We also cannot allow greed and wealth to cloud our judgments on ensuring a socially just society. The pertinent message, and hence the argument delivered in a very strong tone by the narrator, is that inequity would persist in society if people are not prepared to give up some of the excess material wealth they possess and put themselves in the shoes of the vulnerable

and marginalised poor, like Christopher McCandless did. Only when he experienced what it means to live in poverty did he become more serious about changing the unjust world we live in. *Into the Wild* is the true story of Christopher McCandless, a bright young American college graduate who horrified his materialistic parents by sending his $24 000 law school fund to Oxfam, abandoning all his possessions and hiking off into the wilderness in search of a radical re-engagement with nature, unsullied by money or the career rat-race. In 1992, at the age of 24, McCandless was found dead in the Alaskan backwoods in an abandoned bus he was using as shelter. The film depicts a storyline of sadness that captivates the attention of the audience, with the main argument that to be human, such as to live one's life without an obsession with wealth and grandeur, which contribute mostly to societal inequities, is to be liberated from that which causes so much injustice: greed, corruption and materialistic enslavement. In the literature, arguments in defence of social justice revolve around a moral commitment on the part of people to liberate themselves from oppression and marginalisation of the other, as is evident in the critical works of Freire (2006) and others.

The Gods Must Be Crazy

In the film *The Gods Must Be Crazy,* the narrator introduces the viewers to the Kalahari Desert as a beautiful landscape without people in sight, and an area often described as the most treacherous desert in the world. In my opinion, the narrator describes the landscape very well as he explains the Bushmen as contented people living in a land free from crime, punishment, violence, laws, police, judges and rulers.

He describes an environment in which there are short rainy seasons, dry lands and uneaten blonde grass. One also is introduced to the language of this indigenous community, consisting mainly of clicking sounds, and their gestures (as shown in the film) intimate that they shake their heads when in agreement with a particular aspect or situation they happen to encounter. The narrator describes the Bushmen's empathy towards animals as sincere and an expression of gratitude to the gods for providing them and their tribe a form of sustenance. What distinguishes these indigenous people from the rest of the world is their apparent unwillingness to take ownership, but this soon

becomes a problem later on in the film when the community is introduced to a gift from the gods – the Coke bottle that all of a sudden falls from the sky.

One also is introduced to modern society as a fast-paced, technologically advanced environment that has been suited to humankind's needs. Images are shown of the built cities, vehicles, machinery and so forth. What is interesting to note is that the narrator describes humankind as discontented with work, often self-creating the environment and re-adapting every hour of the day to suit his or her needs. The narrator is quite descriptive of the nature of the Bushmen, describing their actions and gestures as consciously pertinent to their surroundings. He goes on to describe the Bushmen's assumption that aeroplanes are 'noisy birds that would fly without flapping their wings'. When one is first introduced to Xi – a Bushman – in particular when he discovers the Coke bottle early on in the film, his actions suggest that he is in awe of this gift from the gods. Later in the film, unfamiliar emotions start to arise in the Bushmen's community due to this gift, and one can see that feelings of anger, jealousy, hate and violence are aroused in the community. When Xi comes into contact with modern people, the narrator describes the Bushman's assumption of them being of the gods.

The narrator is quite descriptive of the nature of both of these societies in relation to the Bushmen's actions, gestures and language. The enthusiasm about something different and challenging in the form of the sudden appearance of a Coke bottle from the sky, which constantly confronts the indigenous community with the new and unexpected (even perhaps odd), confirms how traditional, indigenous (pre-modern) society is significantly different from modern society. But when the Bushmen are confronted with something different, which they thought was a gift from the gods, the human desire for control and power over material resources, even at the expense of harmonious and just living, becomes quite evident. Economic advancement through exploiting the ownership of a material resource brings a once dignified Bushman community into conflict, because of the community's desire to gain unrestricted control over a material resource, even at the expense of societal harmony and the exclusion of the other in their own community. What I infer from the film is that economic development taking place through an indigenous community becoming more familiar with its capacity to control material

resources often results in the marginalisation of others who might have similar aspirations to greedily gain control over materiality. Conflict invariably arises and societal injustice happens as a consequence of people wanting to exercise their power over others by excluding them unjustly from equally sharing the benefits of material resources – that is, people want to control and manipulate material resources at the expense of not giving due recognition to desert, that is the reward that has to go to all citizens as a result of economic development. Thus the argument offered by Jamie Uys, the producer of the film, is that competition and greed often result in confrontation and exploitation – a matter of social injustice making its way into the relations amongst people because their right to desert is denied. Now if the producer intended to offer a solution to the problem of a lack of integration, exacerbated by exclusion and ridicule of the other, his funny film that portrays the San (Bushmen) as 'backward' does not do much for inclusion and hospitality towards the other. Misrepresenting the San as 'noble savages' that should be assimilated into a more 'civilised' world seems to be the problem with integration today, as Callan (2013) reminds us so poignantly that 'stealth' assimilation cannot be genuine integration, as the otherness of the other is not considered as worthy enough to influence prevailing dominant cultures. Callan (2013: 18) avers that, as immigrants integrated into societies, they began to 'lose the[ir] language, liberalize the religion of their ancestors, marry outside the group, move into multi-ethnic suburbs, and exceed the educational attainment of their parents …'; they therefore actually became subjected to stealth assimilation – that is, being integrated into the societies without even knowing it (Callan, 2013: 13). By assuming (like the producer of the film) that multicultural integration involves making the San aware of a more 'civilised world' is a form of assimilation that has been accused of demeaning and misrecognising people (Taylor, 1992: 25).

Therefore, in sum, what can be learnt thus far from my own analysis of the three films is the following: first, people need to become more intent on securing a sustainable environment for others and should embark on actions that would curtail environmental degradation – a matter of avoiding actions that can cause environmental destruction quite harmful to the living conditions of future human beings – humanity should be attentive to the needs of others; second, people need to become conscious thereof that

marginalising others in the name of competition and greed only exacerbates social injustices – that is, economic development has to be considered as desert for all citizens and not just a minority who oppress others in society; and third, people need to put themselves equitably in the shoes of those who suffer vulnerabilities and then endeavour to change an unjust situation.

What follows next is a CDA of the three films in relation to how teaching and learning have been guided by an education for social justice. As mentioned in the introductory chapter, through my research design, that is CDA, I analysed films, twenty-five learners' comments posted on a Facebook group site (a form of note taking), and two focus group interviews with ten Grade 11 Economics learners. As my research question involves an investigation of how the learning goals of Grade 11 Economics and its resonance with the goals of the GDPFs engender opportunities for socially just relations in the classroom, I am also concerned with how these learning goals are related to three underlying aspects of Economics education, namely sustainable development, equity (including equality) and economic development, and how they may or may not engender opportunities for social justice. This brings me to some information on the learners who participated in the study.

5.1.1 The Potentialities of the Learners

Data on the Grade 11 Economics learners were compiled using an assignment on education for social justice related to the themes of sustainable development, equity and economic development that was completed by the learners. The purpose of the assignment was twofold: First, I wanted to establish how the three films contributed to the learners' understanding of the three underlying themes; and second, the assignment served as a means to ascertain the learners' understanding of socially just relations in the classroom.

The results of the assignment indicated that there were fifteen females and ten males (twenty-five learners in total) aged 16 and 17 years in the class. The majority of the learners lived in the southern suburbs of Cape Town, mostly from middle-class families

residing in historically disadvantaged communities. The successful completion of the assignment depended on the learners' ability to access the Internet, and through the assignment I could ascertain the ways in which they did so. All twenty-five learners owned smartphones – twenty BlackBerrys and five Samsung Galaxy smartphones or iPhones. Most of the learners opted for the BlackBerry smartphone due to the cost-effective Internet access provided by the various network providers. Also, all of the learners had Internet at school to access the Facebook group site, and the learners established individual groups with their peers in order to answer the questions that I posed on the Facebook site. These questions were the following: What impact does sustainable development have on a socially just society?; What can you as a citizen do to ensure sustainable development?; How has the film *An Inconvenient Truth* helped you in better understanding sustainable development?; What impact does economic development have on a socially just society?; How has the film *The Gods Must Be Crazy* helped you in better understanding economic development?; What can you as a citizen do to ensure economic development?; What impact does equity have on a socially just society?; What can you as a citizen do to ensure equality in society?; and How has the film *Into the Wild* helped you in better understanding equity? The learners were eager to learn and had a special interest in doing practical activities in the Economics classroom. As the school holds a 'no cellphone use at school' policy, I arranged with the learners to only use their smartphones in the classroom and in the computer laboratory where we worked for pedagogical purposes.

5.1.2 Description of Films

An Inconvenient Truth

The film *An Inconvenient Truth*, produced and narrated by former US vice-president Al Gore, calls attention to the dangers society faces in relation to climate change, for which he suggests urgent actions by a global society to address the phenomenon of global warming. The film offers a slide show on climate changes by Al Gore to audiences worldwide for the past fifteen years. He highlights the fact that the way in which the present society handles agricultural, industrial, transportation and housing tasks only

exacerbates the phenomenon of global warming. The film is particularly important because it emphasises the theme of sustainable development by educating the youth to think critically about sustaining the environment for use by the next generation.

Into the Wild

The film *Into the Wild* takes the audience into the life of Chris McCandless – a university graduate from a wealthy household – in his search for greater equity. He finds himself in a situation where all facets of life are favourably present: his family adores him, he is financially fortunate, and possesses an education that has opened a world of opportunities for him. As he enters society he acknowledges that inequity is rife in his immediate environment. He becomes contemptuous of his parents' inclinations with regard to materiality, living an easy and comfortable life and disregarding the needs of those who are poverty stricken. Chris's ethical and moral desire for equity leads him to sheltering himself from modern society, a society where morally objectionable behaviour negatively affects nations across the globe and, as a result, he ventures into the wilderness. The film is particularly important because it educates us as individuals on our responsibility to strive towards equity regardless of our status.

The Gods Must Be Crazy

The film *The Gods Must Be Crazy* provides an apt example of a pre-modern and a modern economy and how economic development has shifted between the two economies. The film illustrates the distinguishing characteristics of Bushmen and modern society through the interactions between members of each of these very distinct cultures. Modern society is very different from the simple, contented and tranquil world of Bushman culture, with the former being incredibly fast paced and technologically advanced in comparison with the Bushmen's ways of living. The film is successful in painting a clear picture of the world in which people of different cultures come to see the world through their very different sets of eyes – a world in which individual cultures are unique and distinctive and a world in which we as individuals ought to embrace our differences as human beings and see the great strength that comes with diversity. The

film is particularly important because it educates and informs us to recognise and attend to the diverse needs of all individuals in society, which is important if we hope to achieve a socially just society.

5.2 CDA of Films in Relation to Education for Social Justice

Before I analyse the third data set – leaners' Facebook comments and interview transcripts – of this dissertation in relation to an education for social justice, I want to offer some thoughts on two issues: First, the link between cultivating socially just classroom relations amongst learners and educators and the possibility of feeding socially just learning into real societal practices; second, as to why schools have some role to play in nurturing an education for social justice, although cannot be held responsible exclusively to enact such change.

First, I have embarked on this research study in an attempt to cultivate an education for social justice in a Grade 11 Economics classroom at school to contribute to what Elliott refers to as 'the construction of a theory of education' (Elliott, 2009: 31). Elliott, drawing on Stenhouse, uses 'a theory of education as an articulation of educators' shared practical understandings of how to make their practice in classrooms more *educational* through concrete and situated action' (Elliott, 2009: 31). And, considering that I do not dichotomise theory and practice, to learn about the theory of action in a specific educational setting like the classroom implies that one acquires understandings of how to implement one's ideas into practice. In other words, one builds on understandings that integrate theory and practice, described by McNiff and Whitehead (2009) as generating a living theory. By implication, through this attempt to cultivate an education for social justice in the classroom learners are offered more opportunities through practice and learn skills that are important for their future societal practices – leadership, team work, negotiation and decision making. In this way, learners will hopefully acquire important insights into what needs to change in the curriculum.

Quite importantly, the most important reason for encouraging learner participation through this study is 'to redress a power inequity' (Thompson & Gunter, 2009: 418). Learners are generally disenfranchised in their schooling, and their participation in this

study is a way of beginning to disrupt power relations in Economics classrooms. Of course the assumption that learners' voices are often muted in the pedagogical activities of an Economics classroom – that is, their views often are not recognised as worthy of consideration – teaching for social justice requires that educators give recognition to the voices of learners. Griffiths makes the point that part of being mindful of social justice through research involves recognising learners' independent voices and acknowledging that they have something worthwhile to offer in the process of their learning (Griffiths, 2009: 89). So, the teaching and learning approach adopted for this study is based on the premise that if learners are encouraged to speak their minds and to engage actively in learning activities they could in some ways be orientated to becoming 'mindful' of an important aspect of social justice, that is, to begin to see things also from the points of view of others.

Now, the idea of theory and practice couched in the tradition of critical theory, Habermas (1987: 124) argues, is a requirement of emancipatory or transformative social action. In the process of learning to understand and implement in practice, people embark upon ways of doing geared towards changing undesirable situations. If we consider praxis from a Habermasian perspective in relation to educational theory and practice, then it is possible to conceive of praxis as that which extends beyond a particular process of the realisation or enactment of theory. If the learner, for instance, is able to make sense of what she has been taught, and this sense takes on the embodiment of a particular way of thinking, or being, then it is possible to argue that praxis takes on the form of a doing. The latter involves particular forms of action, which see the learner moving from one position to another – theoretical to practical and vice a versa. That is, praxis is informed by both the ideas of theory and the manifestation of such ideas in extrinsic action – that is, a social (real) practice. Such transformative action, Habermas (1987: 200) contends, makes people autonomous and liberates them from various forms of prejudice. Simply put, praxis accentuates both the reason for acting (theory) and the culmination of the act in social practices. Thus, learning about social justice in an Economics classroom can engender transformative action in society. And, this means that the possibility is there that what learners acquire in an Economics classroom in relation to an education for

social justice does not have to remain independent from the real social experiences they might encounter.

Second, I agree with critics such as Biesta (2009) that there are limits to what schools can do to enact change in society. Of course one does not expect of learners to be responsible to prevent unsafety and insecurity in their communities. This is expecting too much of schools and learners, and too little of the state police and security. It cannot be the learners' responsibility to ensure 'safe' schools (although admittedly some learners do become caught up in gang-related activity). Rather, the government and its agencies for security and safety have the responsibility to ensure 'safety and security', both in schools and in the environments in which people live. Such a view of responsibility, it seems, is grounded in an understanding that schools are appropriate places where community issues such as the prevention of gang violence and disrespect for the other can be taught. I think this is taking away the responsibility of families, community carers and the government to become credible agents of safety and security. However, educating for social justice can at least create a critical awareness amongst learners and educators to become change or transformative agents. This would involve learning to enact one's humanity on the basis that one recognises the frailties and vulnerabilities within oneself and others, and actually acts upon someone else's vulnerability. In other words, recognising another's humanity implies that one does not begin to ostracise or sever ties with others. Cavell (1979: 433) posits that, related to one's connection with the other is the view that one has to acknowledge humanity in the other, of which the basis for such action lies in oneself: 'I have to acknowledge humanity in the other, and the basis of it seems to lie in me' (Cavell, 1979: 433). An educator's relationship with learners ought to be shaped by an acknowledgement that they be considered as fellow human beings. In acknowledging others as human beings worthy of respect, one should simultaneously acknowledge oneself as a person who should exercise respect. And, this involves assuming some minimal responsibility to enact change in society. In this way, being initiated into a discourse of social justice education might not necessarily be a futile activity.

Moreover, in today's society we are often confronted with challenges pertaining to social injustice. People are still discriminated against in one way or another, whether economically, religiously, racially, politically or culturally. When one looks at the current South African education system, one finds a flawed system in which there still are many privileged former Model C schools, often funded by the education department due to 'better' academic performance by learners than by that of former underprivileged schools. The simultaneous undermining of poorer schools' inadequate achievements as not worthy of financial support begs one to question whether social justice can be achieved, considering that underfunding poorer schools will exacerbate their academic underperformance. This form of social injustice is reinforced by unequal, discriminatory school policies, with a constant enrolment of learners at certain rich and advantaged schools based on class, while the poor are left to attend schools with inadequate financial and educational resources. As an Economics educator I was confronted with the question of what I was doing as an individual to ensure that the issue of social injustice was dealt with inside and outside the classroom. What made me realise that a study of social injustice was important to my own professional growth as an educator was that learners are our future and that, as individuals, they ought to be educated about the issue of social justice so that they too could play a role in shaping a more equitable, inclusive, just and democratic society. With the transition of learners from early childhood to young adulthood we are confronted with individuals whose lifestyles and behaviours are constantly adapting to an ever-changing, fast-paced environment, and as educators we too need to change and adapt by adopting dynamic methodologies and pedagogies of teaching. My methodology of teaching was improved through the use of technology and, fortunately enough, through teaching resources at my disposal I was able to showcase three very important films to learners in a Grade 11 Economics class, namely *An Inconvenient Truth*, *Into the Wild*, and *The Gods Must Be Crazy*.

The three underlying themes explored in the films, namely sustainable development, equity and economic development respectively, are correspondingly important in the pursuit of a socially just society. As an individual the films have taught me that we are not impervious to the implications of our own negligent doings with regard to the physical and fiscal environment. It is our responsibility to try to filter out detrimental

engagements, as they will only serve to worsen the current, undesirable position of the world economy. It becomes more of an economic issue than a moral issue when we are left with conflicting thoughts on economic change and performance than that of preserving the environment. We ought to be mature enough in our own understanding of the need for transformation in the way in which we satisfy our needs and wants. Education serves as a catalyst for change, and through the social transformation and change that we find ourselves shifted towards, education is the most effective tool to educate the youth of today on the issue of social justice. I now continue with an analysis of learners' engagement with the three films. To ascertain as to how they responded to the films, I relied on the Facebook screenshots and interviews with them.

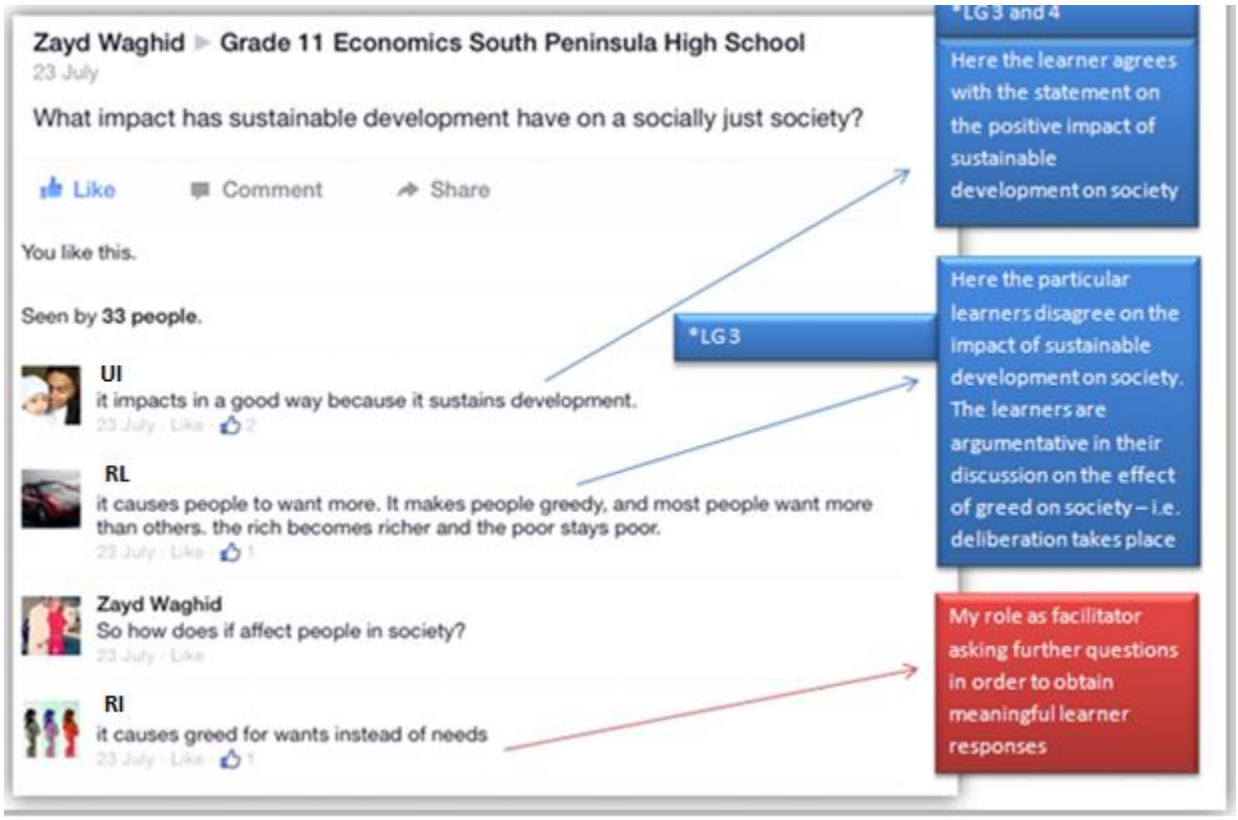
5.2.1 CDA of Screenshots on Sustainable Development (Film 1 – *An Inconvenient Truth*)

At the level of interpretation, I offer the following narrative. I use the letters of learners' first and surnames for the sake of anonymity. Whereas some learners' responses (learners UI and RL) were somewhat confusing in the beginning and not directly related to the link between SD and social justice, other learners' responses were informed and to the point. For example, learner AA linked the 'survival of society' to the adequate management of scarce resources and the decrease of climate change. The thoughtful argument produced by learner AA was that the protection of the environment would reduce climate change, which in turn would enhance SD. Immediately, in response to learner AA, learner UI offered an account of SD, drawing on the Brundtland Commission's (1987) 'definition', and emphasised that SD had two additional critical aspects other than just environmental protection, namely economic growth and social equity, such as responding to human needs for the present generation of people without depleting resources that would compromise the needs of future generations. Learner UI's responses were very wordy after his initial muddled response, when he offered some explanation of SD. One gets the impression that the learner took his postings seriously, either because he realised that his initial posting that SD 'impacts in a good way' was unconvincing, or that learner AA's response was more measured and he had to improve on it. Looking for his understanding of SD in relation to his articulation of the

UN's account of SD, one finds that he emphasised the importance of 'political' power as a crucial dimension of SD. What I infer from this learner's account of SD is that he was intent on letting his classmates know that he can articulate concepts with some authority, despite some of the extracts very much resembling information on SD he had retrieved from the Internet. Nevertheless, his and other's accounts of SD, as indicated by the postings, confirm an awareness of SD that is related to the environmental, economic, social and political dimensions of development – an awareness of SD that resonates with Ravindranath's (2007: 191-192) explanation of ESD. It does seem that learner UI was looking for a language to articulate his understanding of SD, hence his verbose postings. What I found quite interesting is that some learners constructed meanings of SD in relation to their common understandings of ideas. For instance, learner DG claimed that sustaining resources would 'enable future generations to have the luxury which they have – water, gold, coal, etc.'. In other words, unlike learners like learner UI, some responded very cryptically, yet concisely. It is the concise postings that seem to be far more meaningful that the pedantic ones, mostly the ones posted by learners like UI. In reference to the film *An Inconvenient Truth*, learner DG seemed to be convinced that global warming needed to be reduced as it has destructive consequences for human and societal living. And learner ST corroborated the claim that individuals need to combat global warming if sustainable development is to be ensured. In a very poignant remark, learner ST stated that reducing global warming begins with the individual person, who can make a 'difference'. Clearly the political and social dimensions of SD were accentuated in very short statements as learners contemplated ways how to curb unsustainable development, as is evident in expressions like 'start a business' (learner CP), 'become president' (learner UI), 'recycle in the community' (learner SVDS). However, some of the strategies put forward by the learners seem to suggest that SD should be linked to addressing environmental concerns only in contrast to the political, social and cultural dimensions that should also be addressed. In other words, for some learners, SD is ensured when environmental issues only are addressed, as is evident from the following suggestions: 'reduce, reuse and recycle' (learner MOK); recycle (learner KAP); 'greater solar-powered transport' (learner MOK); 'eliminate all your irrelevant wasting' (learner RS); and 'reduce pollution' (learner SP).

But then learner UI quite fittingly offered a matrix that underlined the political, economic, social and environmental aspects of SD.

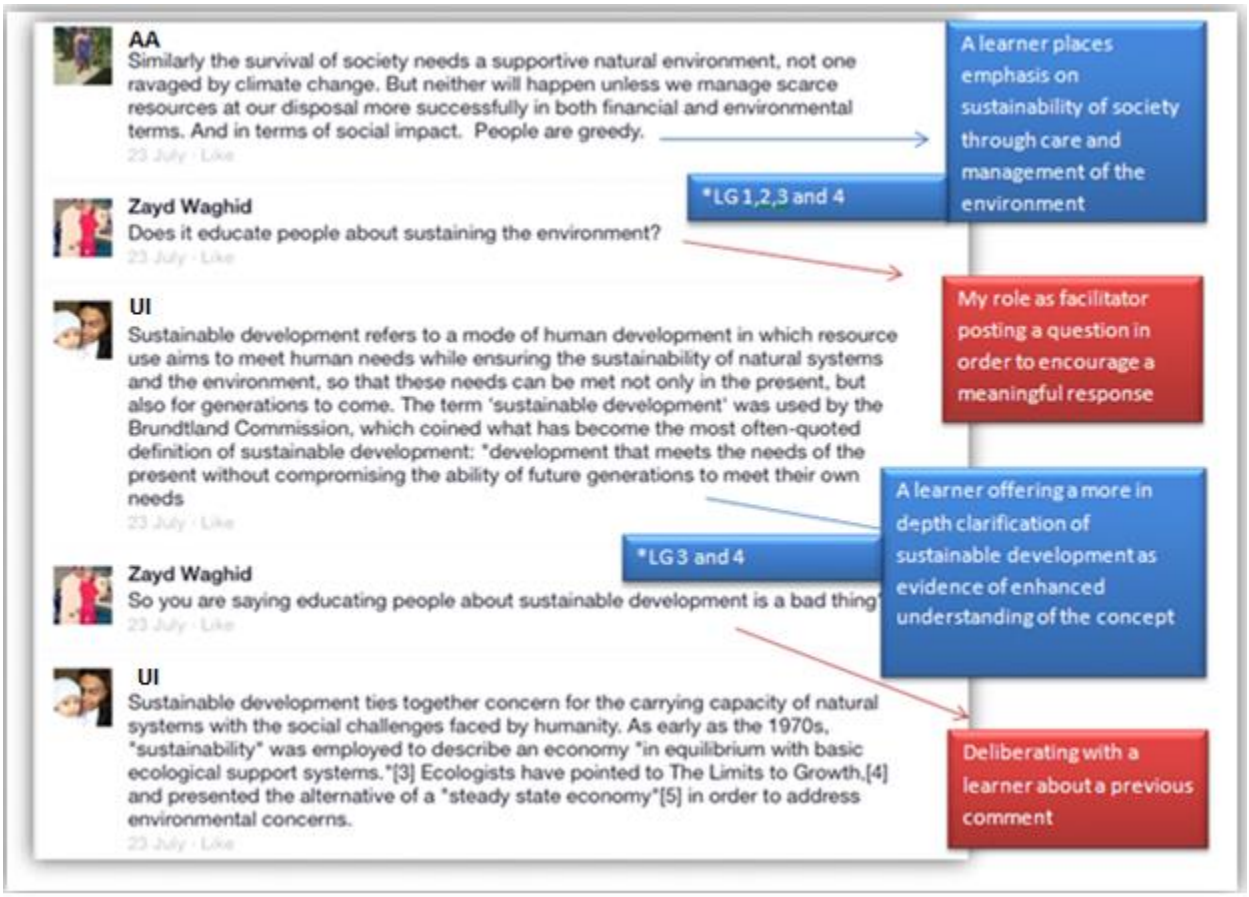
Moreover, the views of the learners on SD are expressed in relation to the needs of people in society, as confirmed by learner RL and learner RAL (refer to screenshots below). Yet these learners do not hesitate to claim that what people need is often accompanied by greed – that is, the more they have, the more they want, often denying others their need. However, what these learners do not seem to be uninformed of is that



responding to needs differently, that is responding to people's different needs according to their unequal needs, following Le Grand (2007), is a matter of treating them equitably, as the needs of people invariably differ and no two persons have exactly the same needs.

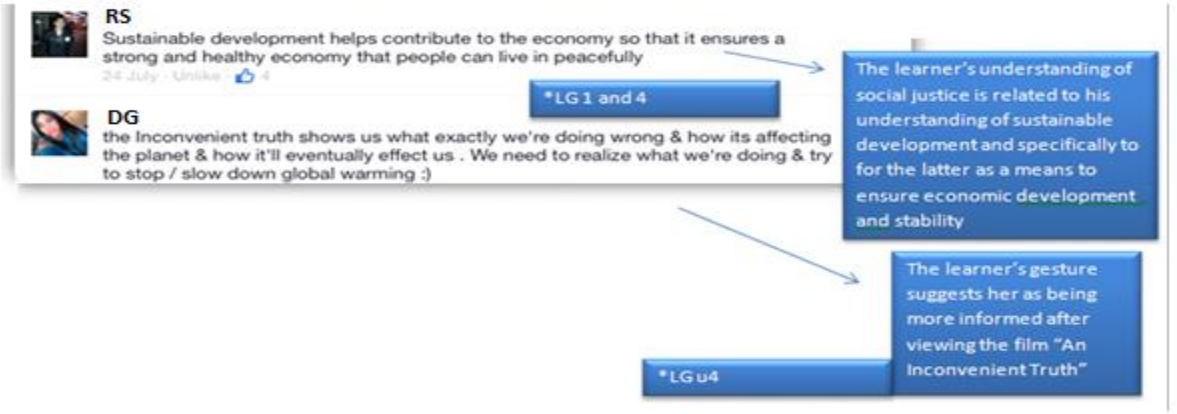
Moreover, the learners made concerted efforts to find out what SD means. Learner UI clearly drew on the Brundtland Commission's (1987) definition of SD (refer to screenshot below), which intimates that people in society have to cater for the needs of the present generations without compromising what future generations can experience.

In other words, the environment and natural resources of society are not just used by present generations, but people should actually try to prevent the depletion of resources, which would leave future generations in a quandary about how to sustain their lives.

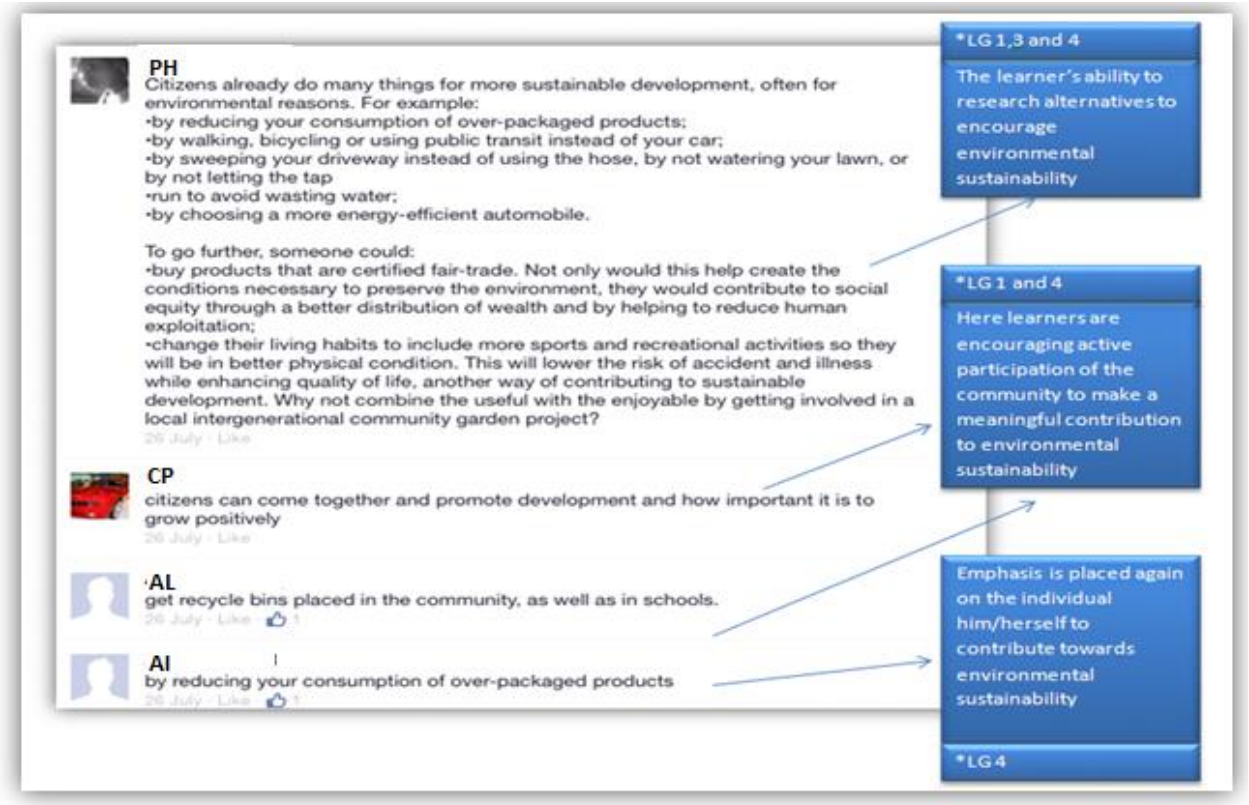


Likewise, as confirmed by learner SVDS (refer to screenshot below), the film *An Inconvenient Truth* teaches learners to care for the environment and the material resources that possibly could contribute to a better place of living. As learner DG (refer to screenshot below) confirmed, future generations have a right to access material resources and people should not exploit resources to such an extent that future generations are left with few resources to sustain themselves and the environment – another example of the Brundtland Commission's (1987) view. In other words, an unsustainable environment would have devastating consequences, such as global warming.

Learner RS (refer to screenshot below) contends that sustainable development can contribute to a healthy economy and a just society. This claim results in learner DG (refer to screenshot below) asserting that humans should do their utmost to prevent an unsustainable environment, and hence to campaign against actions especially by corporate elites and government that accelerate global warming and harm the environment. That is, people will suffer if sustainable development is not going to remain important for society.



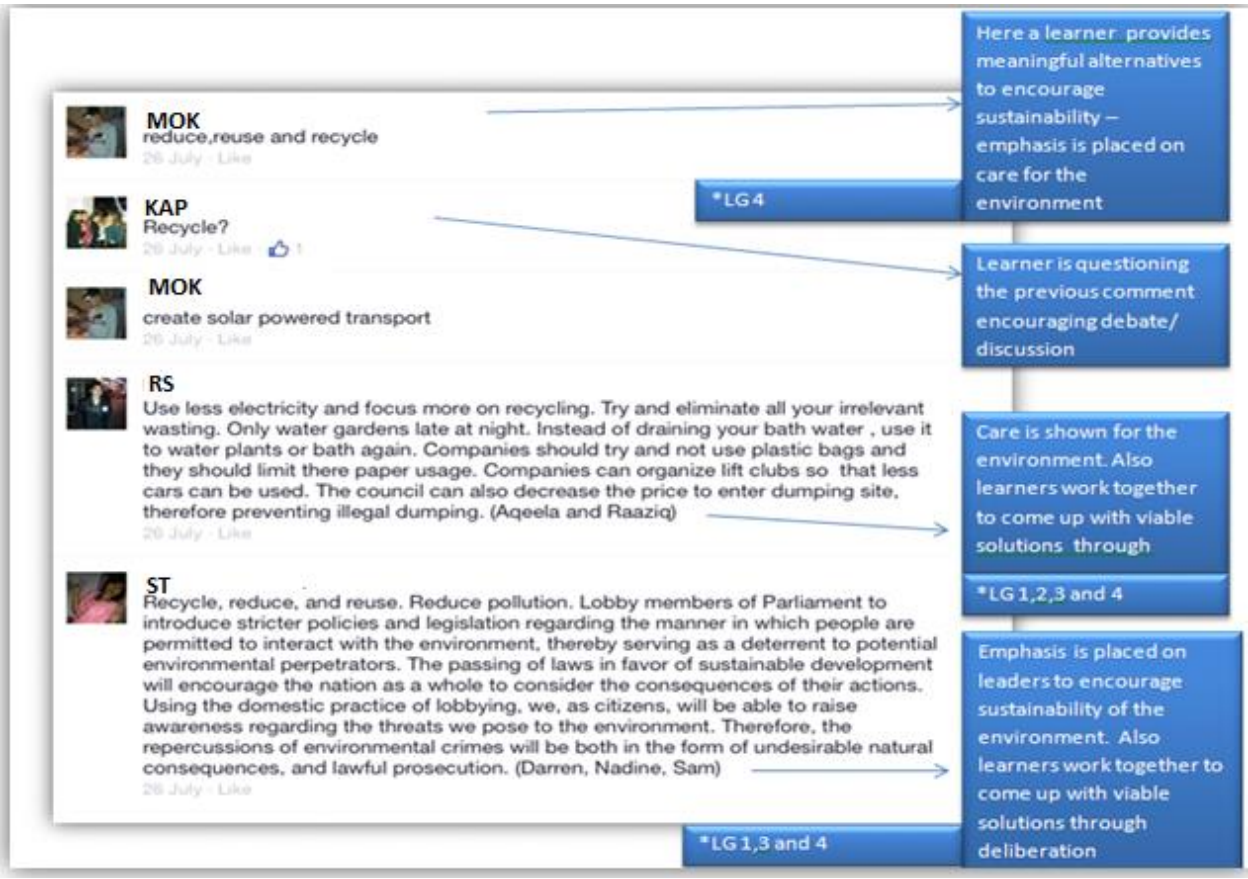
In this regard, learner PH came up with ways in which citizens can contribute towards cultivating a sustainable environment (refer to screenshot below). Although some of the suggestions of learner PH seem odd (such as choosing a more energy-efficient



automobile), the learners have not only acquired knowledge about SD, but have developed an interest in finding out how the negative and harmful effects of unsustainability can be counteracted. Learner CP (refer to screenshot above) suggests that unsustainable development can be resolved through efforts on the part of people 'coming together' – a matter of using deliberation to attend to unsustainable development.

In quite an impressive way, learner ST (refer to screenshot below) has come up with practical steps, which she derived from her analysis of the film, to prevent unsustainable development. Here, she and other learners suggested that those who act irresponsibility should be subjected to prosecution by the law, thus making the call for sustainable development highly political.

In sum, the learners were conscientised about the negative and harmful effects of unsustainable development. Their understanding of the concept was richly informed through an analysis of the film. And the learners had indeed acquired knowledge and



skills about an education for social justice.

The learners not only acquired knowledge of the concept of sustainable development, but also came up with strategies how unsustainable development should be combated. This is a clear indication that the film assisted learners in their learning. They also developed the skills to come up with solutions for how unsustainable development can be addressed and remedied. Their learning was definitely enhanced and their

enthusiasm for the subject Economics increased, as they had acquired some of the learning goals associated with learning Economics. In other words, their sense of social justice was enhanced. As confirmed by another learner (ST) during an interview:

> I have become more aware through educational skills and organisations within society and I also think that all citizens have an important role to play in improving the standard of living in society. I have learnt that education is the key to improving the standard of living of people because without it they won't have access to basic needs and also they won't be able to provide for their future. In my opinion I think that education [for social justice] is the wealth of a successful nation.

At the level of interpretation, whereas some learners' responses in the beginning (learners UI and RL) were somewhat confusing and not directly related to the link between SD and social justice, other learners' responses were informed and to the point. For example, learner AA linked the 'survival of society' to the adequate management of scarce resources and the decrease of climate change. The thoughtful argument produced by learner AA was that the protection of the environment would reduce climate change, which in turn would enhance SD. Immediately in response to learner AA, learner UI offered an account of SD, drawing on the Brundtland Commission's (1987) 'definition', and emphasised that SD had two additional critical aspects other than just environmental protection, namely economic growth and social equity, such as responding to human needs for the present generations without depleting resources that would compromise the needs of future generations. Learner UI's responses were very wordy after his initial muddled response when he offered some explanation of SD. One gets the impression that the learner took his postings seriously either because he realised his initial posting that SD 'impacts in a good way' was unconvincing or that learner AA's response was more measured and on which he had to improve. Looking for his understanding of SD in relation to his articulation of the UN's account of SD, one finds that he emphasised the importance of 'political' power as a crucial dimension of SD. What I infer from this learner's account of SD, is that he was intent on letting his class mates know that he can articulate concepts with some

authority despite the extracts very much resembling information of SD he retrieved from the Internet. Nevertheless, his and other's accounts of SD as the postings indicate nevertheless confirm an awareness of SD that is related to the environmental, economic, social and political aspects of development – an awareness of SD that resonates with Ravindranath's (2007: 191-192) explanation of ESD. It does seem that learner UI searched for a language to articulate his understanding of SD and hence one finds that his postings were often verbose. What I found quite interesting is that some learners constructed meanings of SD in relation to their common understandings of ideas. For instance, learner DG claimed that sustaining resources would 'enable future generations to have the luxury which they have – water, gold, coal, etc.'. In other words, unlike learners such as learner UI, some responded very cryptically yet concisely. It is the concise postings that seem to be far more meaningful that the pedantic ones, mostly the ones posted by learners like UI. In reference to the film *An Inconvenient Truth*, learner DG seems to be convinced that global warming needed to be reduced as it had destructive consequences for human and societal living. And learner ST corroborated the claim that individuals need to combat global warming if SD needs to be ensured. In a very poignant remark, she stated that reducing global warming begins with the individual person who can make a 'difference'. Clearly the political and social dimensions of SD were accentuated in very short statements as learners contemplated ways how to curb unsustainable development. Expressions like 'start a business' (learner CP), 'become president' (learner UI) and 'recycle in the community' (learner SVDS) are some of the strategies put forward by learners that seem to suggest that SD should be linked to addressing environmental concerns only in contrast to the political, social and cultural dimensions that also should be addressed. In other words, for some learners, SD is ensured when environmental issues are addressed only as is evident from the following suggestions: 'reduce, reuse and recycle' (learner MOK); recycle (learner KAP); 'greater solar-powered transport' (learner MOK); 'eliminate all your irrelevant wasting' (RS); and 'reduce pollution' (SP). In this regard, learner UI quite fittingly offered a matrix that confirmed the environmental aspects of SD. But learner DG concisely reminded fellow learners that SD does not turn a blind eye to the economic aspects of development, although she does not also invoke the political and social dimensions of SD. Learner RS appropriately reminded fellow learners of the 'devastating consequences' of

unsustainable development and implored them to 'to take action', thus accentuating the importance of social action to bring about change. The advantages of SD also are mentioned by learners: '[it] helps us ensure that we have a strong, healthy society' (learner TM); '[it] increased equality' (learner DG); and '[it] improve[s] on development in a country' (learner ST).

5.2.2 CDA Analysis of Screenshots on Equity (Film 2: *Into the Wild*)

Analysing the learners' views on the film *Into the Wild*, I found that their critical awareness of equity had been linked to an understanding of equality as sameness. They learnt and offered perspectives on the importance of equity – a key feature of social justice, in relation to equality as treating all people the same (or fairly). Of course, such a truncated view of equity, particularly if one takes into consideration Le Grand's (2007) view that equity means treating people differently (yet equally) according to their needs, does not mean that the learners had no understanding of the concept at all. At the very least, their limited view was correctly associated with equality, although not as sameness, but rather to attend to people's needs according to their different requirements at a minimal level – that is, that people should not have unrealistic expectations. I now offer an account of how the issue of equity (which integrates equality) as an element of social justice was highlighted in the learners' discussions on the Facebook group site. Equity was one of the key elements highlighted in the Facebook group discussions and, based on my analysis, it seems as if the learners became more aware of the impact of an inequitable society on the basis of having assessed the wellbeing of individuals residing in poor areas of the country.

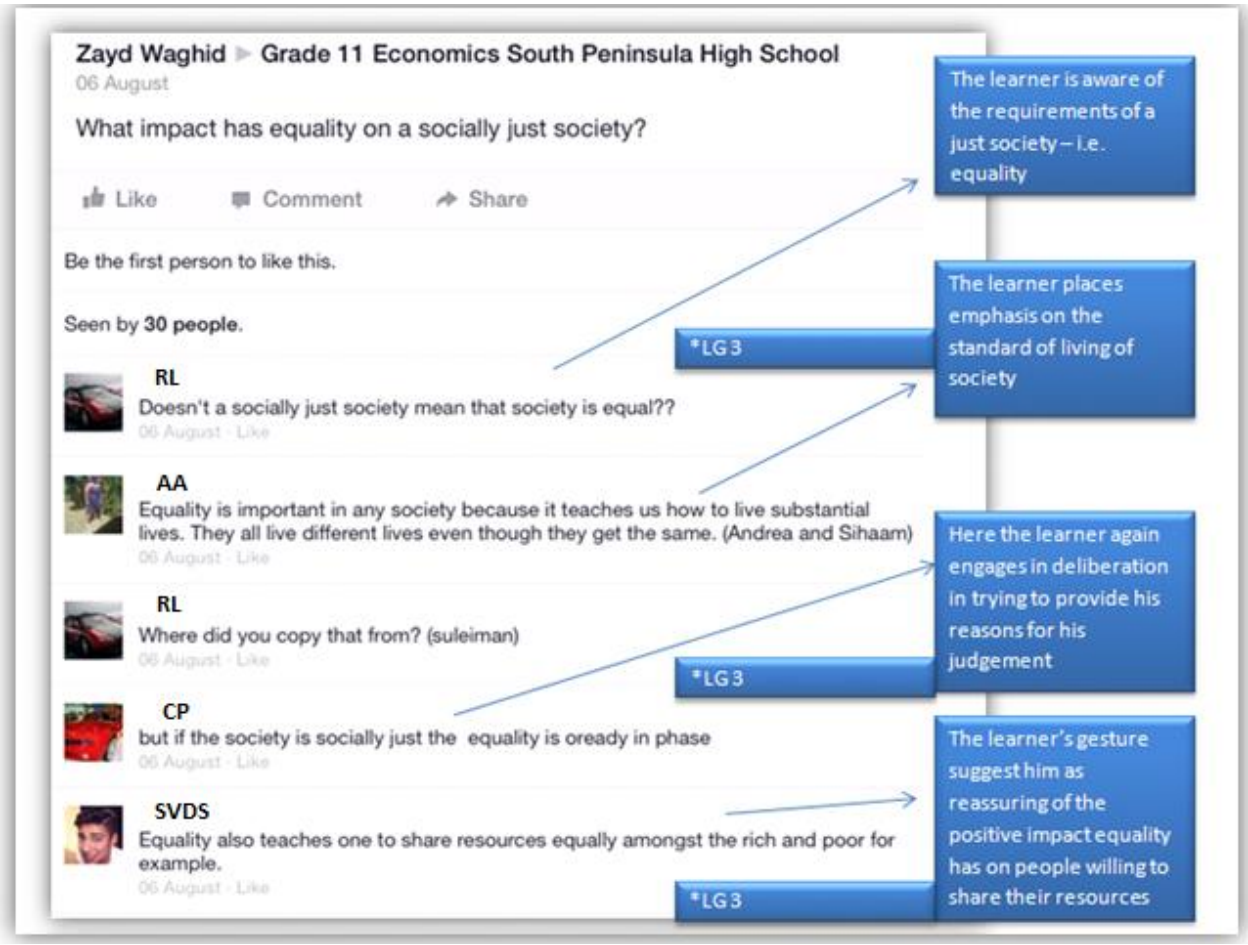
It is evident from the screenshots analysed that there is a great deal of inequity that exists in society and that, as individuals, we ought to educate others on the disparity in wealth that exists in society, which classes people according to their wealth. What should also be deduced from the screenshots is that the learners placed emphasis on the moral obligation of society to help others struggling to improve their living conditions. As individuals we are confronted with the choice of whether to make a meaningful

contribution to the development of society or whether we allow individual, immoral greed to persuade us to ignore a society comprised of poor people failing to make ends meet.

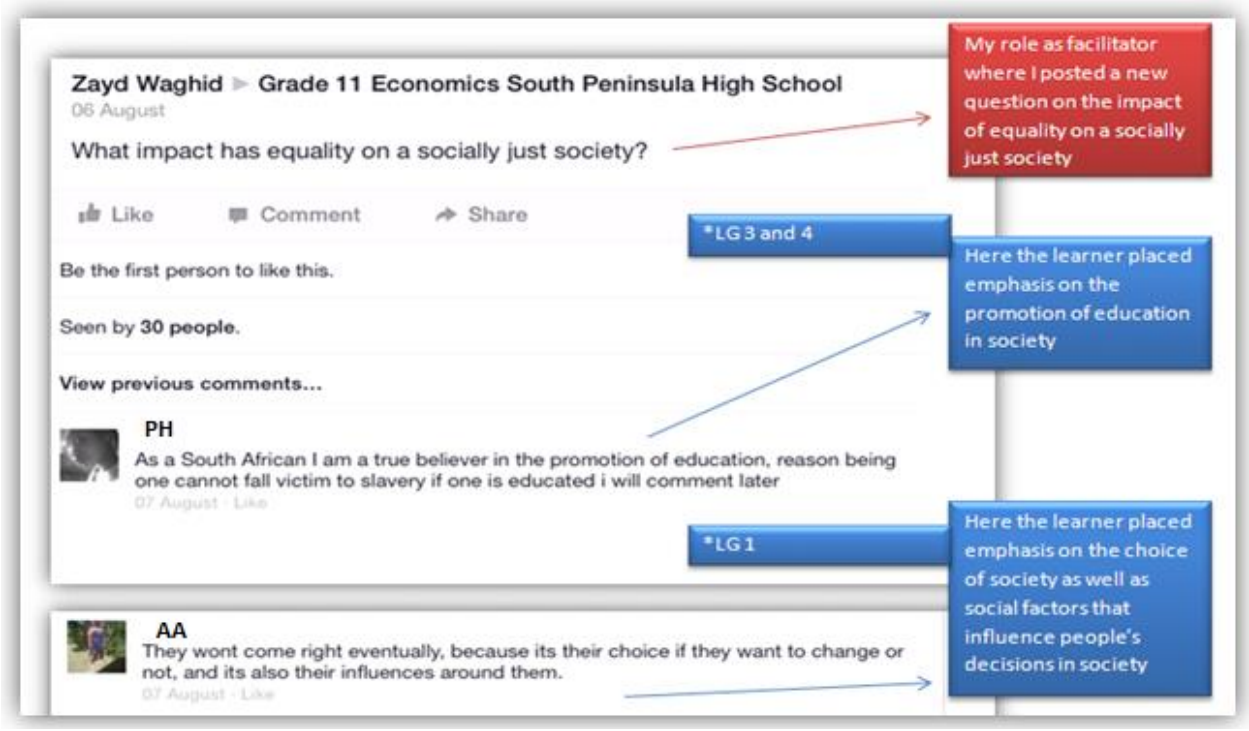
After viewing the film *Into the Wild* the learners demonstrated acute awareness of this level of inequity that exists, where we have a minority of rich individuals with countless resources at their disposal, enjoying life and taking advantage of their wealth, and a vast majority of society struggling to cope within an endless cycle of poverty and with minimal to no resources at their disposal. What also should be noted is that the learners showed a greater sense of responsibility towards the poor, and of the fact that, as individuals, we ought to be grateful for what we have in life as opposed to allowing greed and corruption to entice us continuously to gain in profits and to advance the marginalisation of others. What was also mentioned by the learners is that equity as an element of social justice means that there is no form of discrimination or prejudice in society, and that people are respected and recognised irrespective of their race, religion, culture or class. Not every learner agreed with the notion of social justice, in particular one learner, who voiced his opinion that its attainment was more of a myth due to the discrepancy in wealth that still exists in society today, with minimal to no change in efforts to try to ensure the more equitable distribution and use of resources by all citizens.

From an analysis of the Facebook screenshots dealing with the issue of equity, I deduced that the learners engaged in deliberative encounters. In the screenshot below one can clearly see that learners worked together and engaged deliberatively, posing questions and justifying points of view. In a way, the learners expressed their equal intelligence on the basis that they could speak their minds. They were not interrupted or hindered by other learners from saying what they wanted to say. And they articulated themselves confidently as a result of having written down their points of view on inequitable lifestyles on the basis of their understandings of the concept. They could equally make a point about the societal inequity that prevails. As remarked by learner SVDS (in screenshot below), the learners understood '[that] equality [in reference to equity] teaches one to share resources equally amongst the rich and poor for example'; and '[that equity teaches us to] treat all people the same …' (learner RB, in screenshot below). Hence, it can be inferred that 'the sharing or resources' and 'treating people the

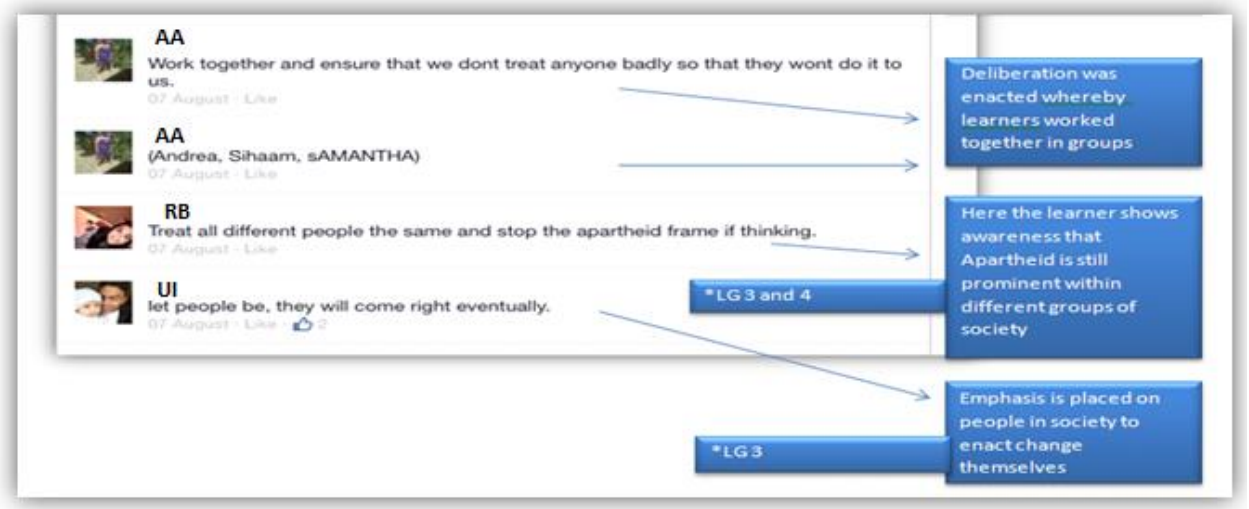
same' can be considered as the main defences learners offered to justify their understandings of equity, albeit a truncated view in light of Le Grand's (2007) position on equity. At the very least, they could be said to have had an awareness that equity relates to the 'fair' treatment of people on the basis of equality.



Moreover, what should be noted is that the learners were critically aware of the need for reconstruction, growth and development, which are integral to addressing the issue of inequity within a society. The learners were also critical in analysing the practices, values and attitudes pertaining to the Economics curriculum, which promotes the goals of the GDPFs. Likewise, the learners emphasised the need to be treated equitably. In the screenshot below one clearly can see that the learners emphasised the importance of equity in overcoming issues of discrimination in society.



What should also be noted in the screenshots is that the learners emphasised the importance of actions, processes and structures in society that advance equitable redress – that is, people intent on seeing that societal equity will work towards bringing about such change (learner AA in screenshot above). The film *Into the Wild* played an integral part in shaping their views on what is required by them as individuals to aid in the equitable change that society so desperately needs to undergo. The point is that the learners' awareness of the need for societal equity as a desired goal is evident. Of course, their understanding might not have been sufficiently critical, considering their emphasis on sameness and not necessarily on difference (as Le Grand holds), but it



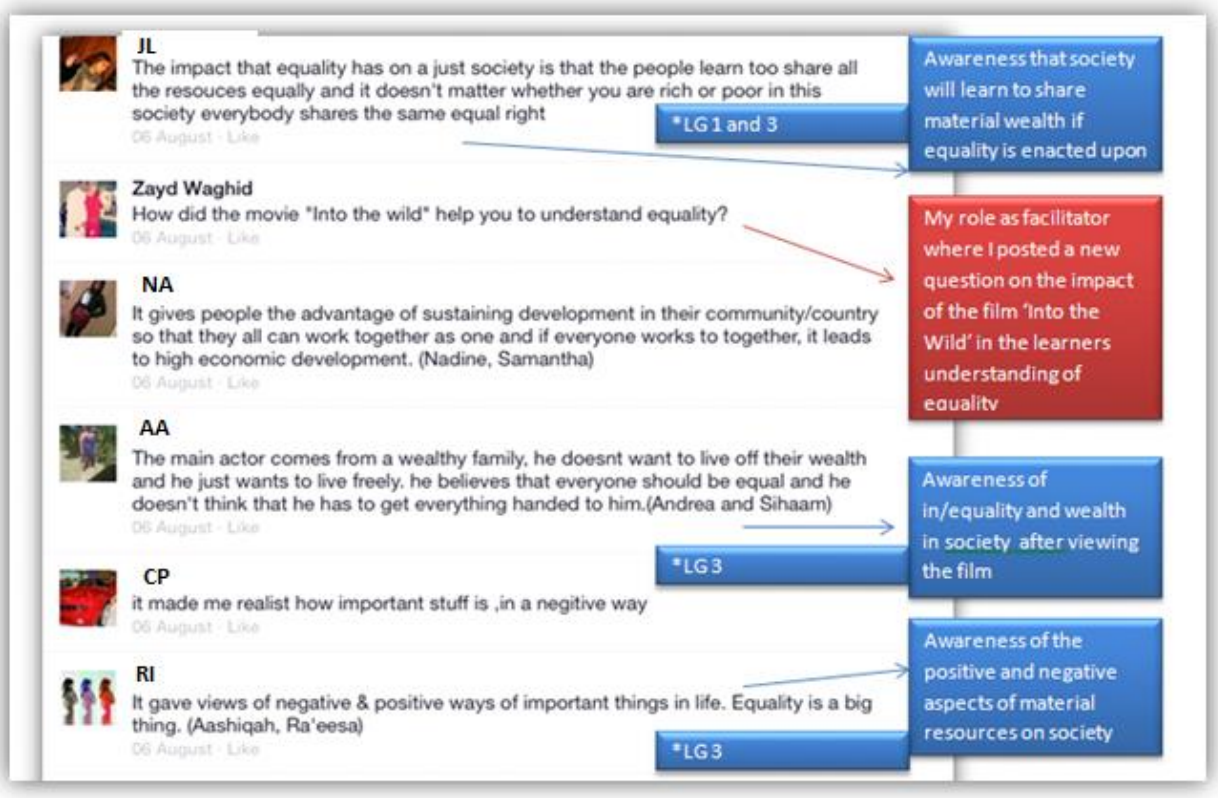
(their understanding) is sufficiently justifiable in relation to redress and societal transformation.

Furthermore, what should also be noted in reference to learner KAP and learner JM (in screenshot below) is that the learners developed a critical awareness of societal

inequities that can only be addressed, they argue, through fairness and the equitable distribution of material resources. In critically analysing the inequities of the past and present, specifically relating to issues such as wealth and poverty, the learners raised the importance of getting to understand the policies, practices and actions that can contribute towards eradicating societal inequities – an indication that they had familiarised themselves with the importance of the learning goal of economic pursuits.

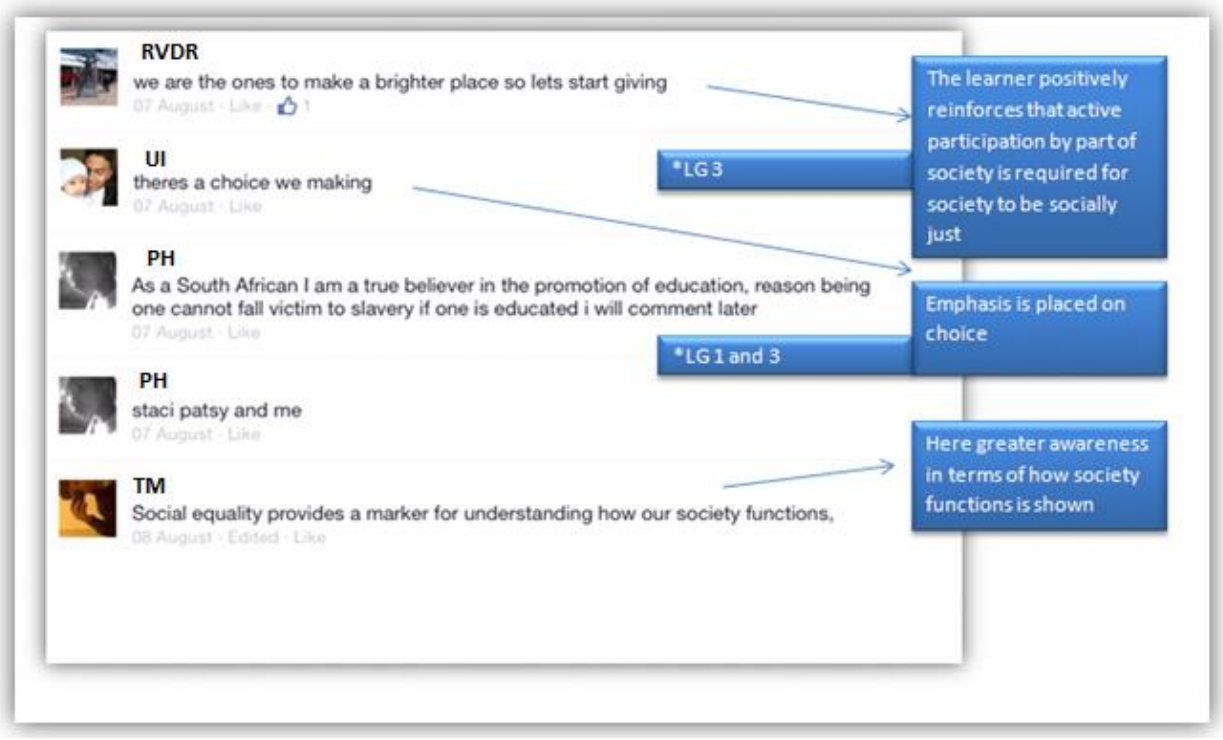
Likewise, and quite importantly, learners such as learner JL and learner AA (in screenshot below) expressed a serious concern to care for equality – an instance of

equity. In Jenna's words, '[in] a just society … people learn to share all the resources equally and it doesn't matter whether you are rich or poor …' – that is, the significance of



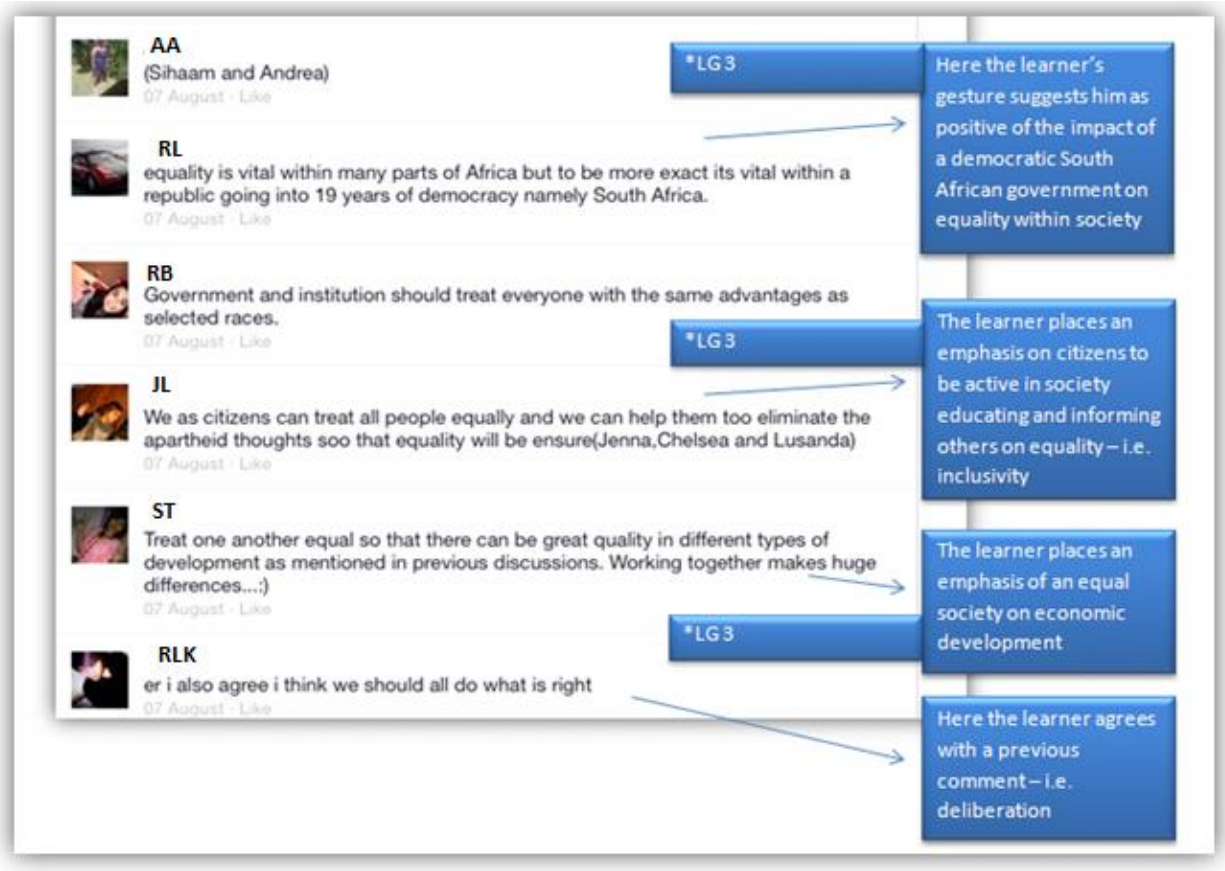
working collaboratively towards an equitable society in which resources are shared equally and appreciated by all citizens is an important dimension of an education for social justice.

Hence it seems evident that the learning goals of the Grade 11 Economics curriculum are connected to articulating the importance of equity on the basis that people in society need to be encouraged to share resources equally. The learners' optimism in the pursuit of an equitable society in which the exclusion and marginalisation of the underprivileged are wished away is clearly evident in the remark of learner RVDR (in screenshot below) that only human agency can adequately address societal inequities.



In essence, the learners' analyses of *Into the Wild* all point towards the importance of cooperatively working together to eradicate societal inequities, as is evident in the comments of learner ST (in screenshot below). In other words, an education for social justice through equity is only possible if human beings realise that the potential of cooperation and equal participation in developing a just and inclusive democracy is an important pedagogical imperative, particularly if the learners were to play some role in contributing to classroom change, with the aim that such change could spill over into a desire to bring about change in society. Similarly, the learners (with reference to learner CP in the screenshot below) also acknowledged that the role I played in facilitating discussion along the side, without influencing the main debates, showed that I treated them as equals – that is, I recognised their equal ability to speak their minds and to come to some speech about societal (in)equity.

Hence, the learners' analyses of *Into the Wild*, their awareness and the skills they used in coming to terms with societal inequities suggest that they engaged in an education for social justice for two reasons: First, they developed an understanding of the negative effects of societal inequities; and second, they showed a need to want to contribute towards the eradication of such inequities – a key aspect of the learning goals of the Economics curriculum. The learners developed an awareness of '… contemporary



economic, political and social issues around the world ... I can also influence people to start groups to fight for social justice and to lead to peace and combat global warming and so forth' (learner AD). Another learner contends that 'the aims and designated goals of the new Economics curriculum was [sic] to present the information in a manner that would allow students to form their own analytical and critical opinions about these issues … now when I hear of these issues I am able to contribute relevant information whether in the classroom or outside' (learner DG) – a verification that some of the learning goals of Economics have been acquired in relation to an education for social justice. In other words, learning about an education for social justice through equity was an important milestone for the learners, as confirmed by learner RVDR: 'In my opinion learning about

social justice in education is important because it makes everyone aware. It also educates others about equality; respect for one another in a socially just environment.'

More pertinently, my interpretation of the learners' views on equity in relation to *Into the Wild* is that their views varied. Learner RL emphasised the equality aspect of equity: 'Equality is vital in many parts of Africa … [especially] South Africa [after almost 19 years of democracy]'; learner RB considered equality as 'sameness'; learner JL compared the achievement of equality with the eradication of apartheid; learner RB stated that all people should be treated the same; learner JL related equality to the sharing of resources; learner KAP equated the notion with the removal of 'discrimination, prejudice and racism' and the attainment of 'fairness'; and learner JM stated that equality has to do with the 'equal distribution of resources'. Then, learner AA argued that equality involves treating different people the same. Thus, it appears that, for the learners, equality implies sameness and treating different people the same. The learners deduced from the film *Into the Wild* that the underlying reason for equality is corroborated by the main actor's dismissal of his material wealth for the sake of living in the 'same' manner as those underprivileged people who do not enjoy the same economic affluence. This view of equality as sameness, in particular treating all people the same and 'fairly', is different from Le Grand's (2007) view that equality does not imply sameness or being allocated the same resources as another person. But instead, equality is achieved when the needs of someone else are satisfied in a similar way as another person's needs can be attended to differently. Inasmuch as the learners equated the achievement of equity with that of attaining equality, their views on equality are equated with sameness and fairness. This differs from the view of Le Grand, for whom equity involves enacting 'minimum standards' of treatment for those in need, more specifically the attainment of full equality in terms of equal treatment for equal need (Le Grand, 1991: 42). Nevertheless, it is evident that the learners considered equality as an enabling dimension of equity, although the treatment of the concept seemed to have been somewhat truncated.

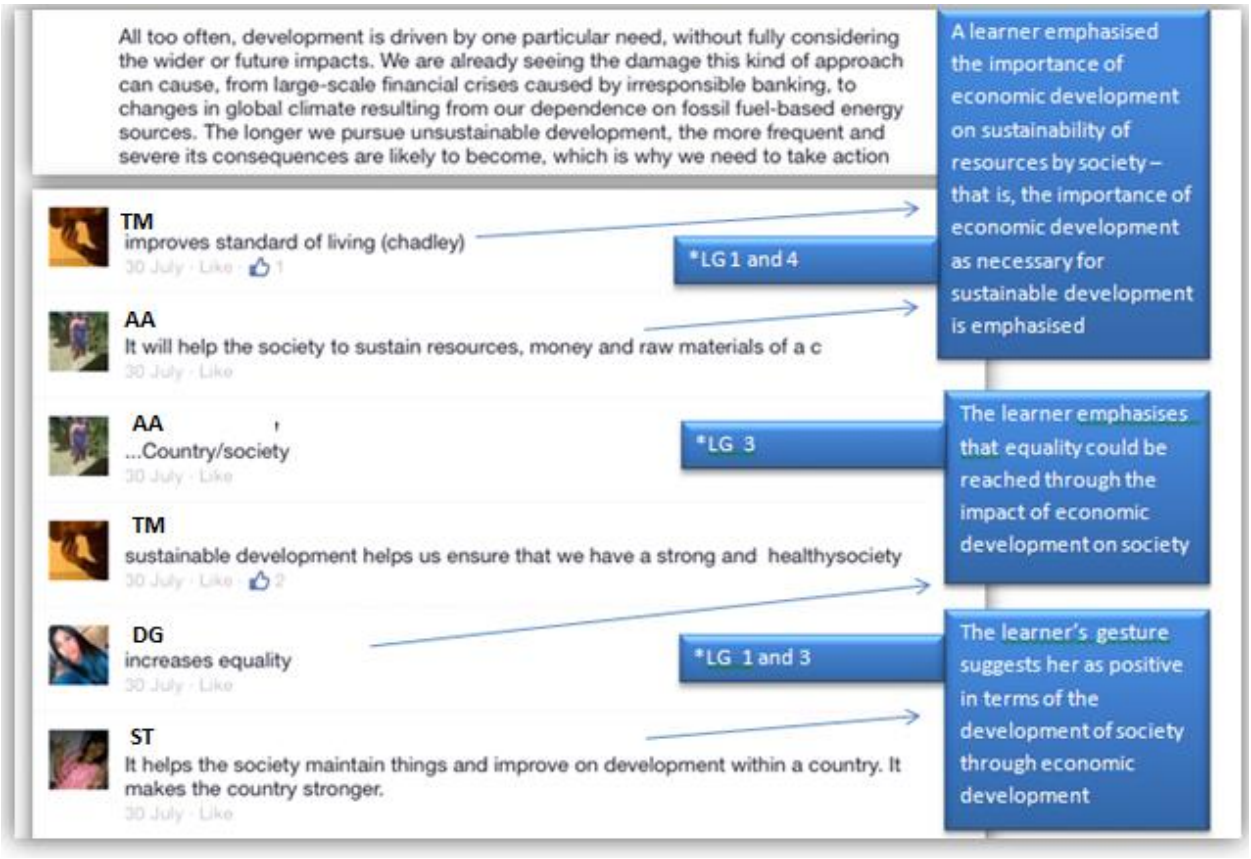
In sum, an exposition of equity, as is evident from the Facebook screenshots, offers opportunities for thinking (on the part of learners) more critically about education for

social justice. The learners' responses to the question I posed in the Facebook group discussion regarding the impact of equity on a socially just society were positive. First, the learners were aware of what is required for a just society, where equity (including equality) is the cornerstone of democracy and necessary to overcome the injustices of the past perpetrated by the apartheid government's policies and practices. A society in which learners from diverse backgrounds are able to receive an equal education and in which there is no disparity in material resources at schools is one in which social justice is cultivated. What further should be noted is that learner autonomy and critical thinking were identified as important for the learners' reasoning; second, equity teaches us as citizens to live substantial lives, with resources being shared equally among members of a society in which there is no greed or discrimination that may hinder sustainable and economic development. Also, the learners were deliberative in their reasoning as they offered their group responses and listened to the questions and reasons posed by other learners; third, equity should be implemented at grassroots level so that the way of thinking is shaped towards a more equal and just way of thinking. We are living in a dynamic society in which we constantly are faced with issues of discrimination and prejudice and, as a society, we ought to alter our ways of thinking to ensure that we live in a climate of social justice; and fourth, emphasis was placed on education in overcoming the injustices that exist in society today. The state needs to improve education by building capacity for improved and quality education so that there is both skilled and qualified human capital as well as material resources at schools. An education for social justice approach requires the active participation of both society and the state in addressing the disparity of wealth that exists in society. Here, emphasis was placed on inclusivity. In essence, I could infer from the Facebook screenshots on equity that the learners envisaged the cultivation of an education for social justice on the basis of stronger deliberation, criticality and inclusivity. In this way, they would autonomously enact much-needed relations on the basis of equally respecting others' points of view. This they showed both through an awareness of how social justice should function, and through their equal encounters on Facebook – a kind of equality through which they could express their respective points of view. It therefore would not be unreasonable to claim that doing an analysis of the film *Into the Wild* afforded the learners an opportunity both to think about social justice in their communities, and to engage with one another

equally through pedagogical encounters in which they expressed their points of view. In a way, the learners had to some extent internalised equality – an instance of equity and an important facet of an education for social justice.

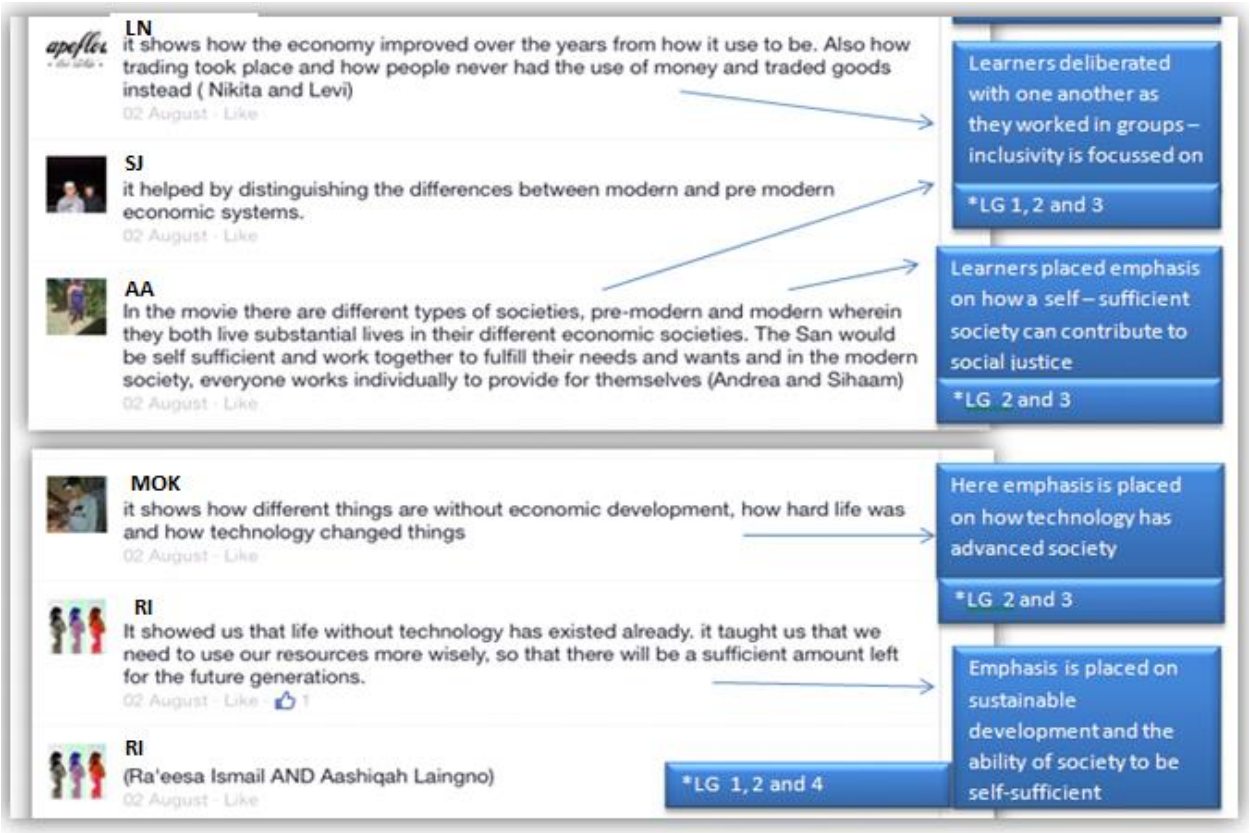
5.2.3 CDA of Screenshots on Economic Development (Film 3: *The Gods Must Be Crazy*)

Analysing the learners' views on the film *The Gods Must Be Crazy*, I found that their awareness of economic development had been enhanced. They learnt and offered perspectives on the importance of desert – a key feature of social justice. The learners became cognisant of the fact that economic development contributes to improving people's standard of living and their productivity and efficiency, as stated by learner ST (in screenshot below): 'It helps society to maintain things [such as standard of living] and improve on development within a country. It makes the country stronger [such as to produce more and equitably distributing its resources].' Economic development would thus enhance desert (reward) for all people in society – a matter of achieving social

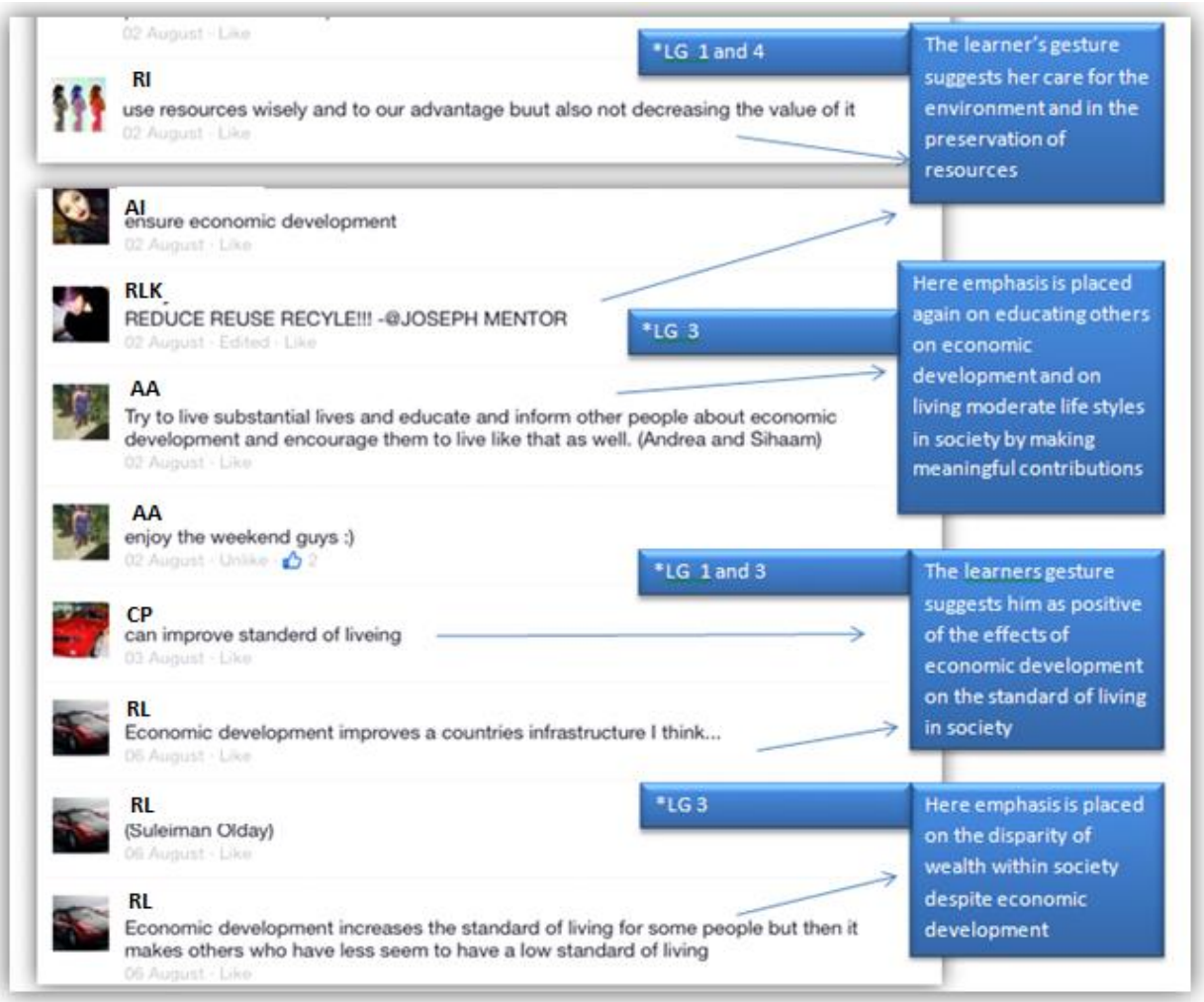


justice.

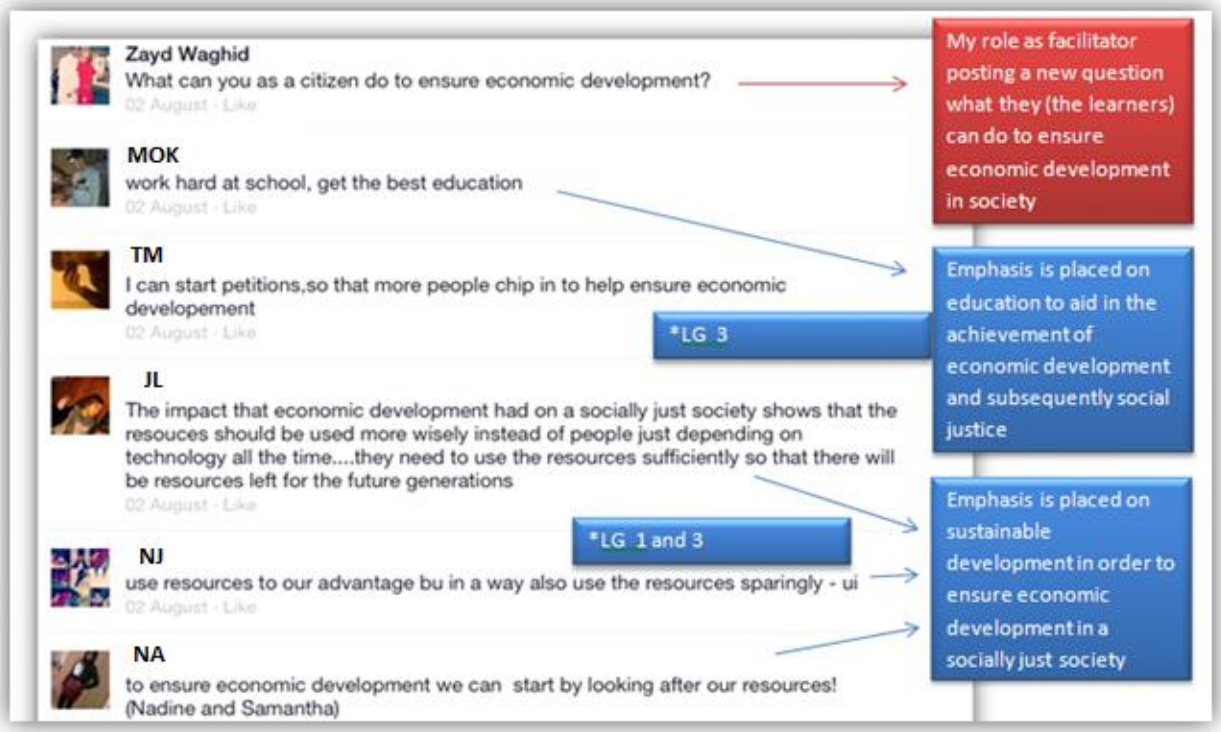
The learners' critical awareness and understanding of economic development also increased in the sense that they could distinguish between pre-modern and modern societies on the basis that the former relied on people working together, whereas excessive individualism seem to be dominant in the latter – often resulting in a skewed allocation of desert; the haves want more profits through greed, and those who are marginalised seem to be excluded on the grounds of competition and the success of the former. In this regard, learner AA (in screenshot below) remarked: 'In the movie there are different types of societies, pre-modern and modern wherein they [people in different societies] both live substantial lives in the different economic societies. The San [considered as pre-modern people] would be self-sufficient working together to fulfil their needs and in the modern society everyone works individually to provide for themselves.'



In addition, to advocating that economic development has the asset of improving the living standards of people, the learners also emphasised the importance of living modestly in terms of using resources and of addressing disparities and inequities in society. Learner CP (in screenshot below) had the view that resources should be used to improve people's lives, whereas learner RL (in screenshot below) advocated for the sharing of resources on an equitable basis, aimed especially at improving the lives of the less advantaged (a Rawlsian perspective) – that is, a clear vindication that the learners had acquired some knowledge of economic development, and also had developed the skills to question and come up with suggestions on how contemporary challenges relating to resources could be attended to in terms of their equitable distribution amongst all people in society.



What caught my attention most during my analysis of the Facebook screenshots dealing with the issues of economic development was that the learners' capacities to engage in deliberative encounters and to express their points of view autonomously, to the extent that they made, at times, informed suggestions, were most profound. Learner JL (in screenshot below) stated that resources should be used and shared 'more wisely' – that is, equitably, and quite importantly, they (the learners) expressed a serious concern for caring for resources.



Based on the aforementioned views of learners in relation to economic development, it seems evident that some of the learning goals of the Grade 11 Economics curriculum had been practised in relation to articulating the importance of desert through an awareness of some of the goals of economic development, which clearly resonate with those of the GDPFs. The fact that the learners' understanding, skills, critical awareness and knowledge were enhanced in relation to processes, standards of living and the relevant distribution of resources is a manifestation that they have learnt to be responsive to an issue of social justice – that is, economic development. This claim is evinced by learner LN's comment: 'I have become more [aware] of the living standards once I have seen the conditions poor people are living in. In order for living standards of people to improve, poverty needs to decrease in order for more residents to receive

employment. Also through improving the of quality education by developing new universities, training colleges and so forth would subsequently improve employment. This improvement would result in people earning a decent wage or salary so that they would be able to provide for their basic needs.'

The learners' views on *The Gods Must Be Crazy*, as confirmed by learner JM, were couched in a concise statement pointing out the differences between developed and under-developed economies, specifically in reference to LED in South Africa. Learner AA pointed out the significance of building an economy through collective action – that is, the 'pre-modern' San people 'working together to fulfil their needs', unlike the individualism that has come to dominate development in modern societies. Learner RLK emphasised the important role technology plays in enhancing economic development, which is also confirmed by learner NA. Yet this learner cautioned against an over-reliance on technology. But it is learner CP who pointed out the importance of economic development in improving people's 'standard[s] of living' – this poignantly links ED to the critical dimension of improvement. In this regard, learner RL confirmed that ED, if it advantages some people in society only, can bring about inequality, thus resulting in a lowering of others' standard of living. Learner PH accentuated the importance of education in promoting ED. To come back to the distinction made between ED on the basis of individual and collective action, it seems as if the learners emphasised the importance of social action in relation to ED. And African communities, like the San (Bushmen people), are intent on working cooperatively in a spirit of *Ubuntu* – that is, human interdependence through dignified action. So, the argument produced by the learners in defence of LED is that people in communities should work together, rather than pursuing the individualism that seems to have come to dominate ED in many modern societies. Of course, for scholars like Assié-Lumumba (2007), the idea that 'the African viewpoint espouses harmony and collectivity, whilst the Eurocentric point of view emphasises a more individualistic orientation towards life' is perhaps a misconception makes sense. However, recognising African communalism ('working together') in pursuing ED is significant in building communities – a viewpoint that seems to be confirmed by some learners and the message they assumed emanates from *The Gods Must Be Crazy*.

In sum, the learners offered insightful and at times informed views on how economic development, with its emphasis on desert, can justly improve the living conditions of all citizens in society. To my mind, the learners not only showed a positive inclination to eradicating societal inequities, especially the undesirable allocation of material resources and the obsession with greed and individualism, but also enacted a level of social justice in their deliberations with one another – that is, they shared ideas, improved on one another's points of view, and even suggested responsible ways in which the lives of all people in society can be improved. In this way, the learners were initiated into an education for social justice through the teaching and learning of economic development.

5.3 Summary

In this chapter I have shown that, through a CDA of films, supported by asking probing questions on Facebook I have provided sufficient evidence that suggests that an education for social justice can be taught and learnt in a school classroom in relation to the learning goals of Economics that are aligned with the social justice goals of the GDPFs: First, an analysis of *An Inconvenient Truth* in relation with Grade 11 Economics learning goals indicated that people's need for control over resources can become too excessive, often resulting in exclusion and the inequitable treatment of especially vulnerable people in developing societies. Consequently, an education for social justice should not prejudice less powerful communities and also put sustainable development at risk by inequitably distributing resources amongst people; second, an analysis of the film *Into the Wild* evidently intimates that people should be afforded equality of opportunity in order to make sure that societal inequities are addressed; and third, an analysis of *The Gods Must Be Crazy* vindicates the importance of economic development in ensuring the equitable distribution of resources in order to be responsive to the requirements of desert. So, inasmuch as an education for social justice was attended to through teaching and learning, it was made even more profound when the pedagogical encounters between the learners and I took the forms of deliberation, inclusion, equal

expressiveness, and an inclination towards social change – all aspects of an education for social justice.

CHAPTER 6

FINDINGS, RECOMMENDATIONS AND LIMITATIONS

6.1 Introduction

In Chapter 6 I provide my main findings and offer possibilities for future educational research on and about education for social justice, particularly how it (an education for social justice) affects teaching and learning. In addition, I offer some recommendations in relation to principles of education for social justice as the notion seems to be connected to the classroom activities of Economics Grade 11 learners. In Chapter 4 I showed how instances of an education for social justice are commensurate with need (through sustainable development), desert (through economic development), and equality (through equity). In addition, education for social justice through sustainable development, equity and economic development is advocated pertinently through the seminal ideas of Bell (1997), bel hooks (2003) and Hackman (2005) respectively. First, Bell (1997) argues that education for social justice encourages learners to participate actively with educators on an equal basis on the premise that their relations are democratic, inclusive and engaging and will bring about sustainable change in the classroom and society; second, I showed that hooks (2003) focused on critical self-reflective teaching as an instance of education for social justice. For hooks (2003), educators work as deliberative agents, consistently attempting to undermine dominance and privilege (in relation to societal inequity) and to critique their practice in relations with their colleagues – in other words, education for social justice involves the practice of autonomous freedom to prevent feelings of powerlessness on the part of educators, who have to function as deliberative agents in relations with others, including learners; and third, Hackman (2005) posits that an education for social justice involves the cultivation of equal classroom relations amongst educators and learners by being reflective, empowering and committed to social change. Building on the thoughts of Bell – equal and sustainable participation, hooks – undermining dominance and privilege as dimensions of societal inequity, and Hackman – committed to social change, more specifically in relation to economic development, I have found that working towards an

education for social justice in an Economics Grade 11 classroom is a way of enacting change *with* learners, rather than always doing things for them. In other words, through the teaching of the Economics Grade 11 learning goals, both the learners and I (as educator) became acutely aware that the autonomous self is a site for pedagogical and social change that involves critically interrogating one's own understanding of social injustices and keeping one's mind open to other possibilities; opening the door for deliberative, inclusive and equal relations amongst one another; and becoming agents of change by disrupting forms of social oppressions and inequities such as racism, sexism, homophobia, classism, gender oppression and ethno-religious oppression, and seeking to build just and non-discriminatory communities. In this regard, learner AA commented as follows: 'I think it [learning about social justice] is important because it improves our education in a just society. We learn how to develop our society, the standard of living, our economy and everything else in society like the environment. Learning about this teaches us to live substantial lives. We can create employment, reduce poverty and could also reduce the crime rate in our country.' Also, learner LN said the following about the autonomous self as a site for pedagogical and social change: 'I have become more [aware] of the living standards once I have *seen* the conditions poor people are living in. In order for living standards of people to improve, poverty needs to decrease in order for more residents to receive employment (emphasis added).

I shall now discuss these findings in more detail below in reference to the screenshots and interviews in the context of the literature on an education for social justice.

6.2 Findings

By way of introduction, I refer to my main research question in order to ascertain whether the learners had achieved the learning goals of the curriculum and become more aware of the policy development goals. For this, I shall refer both to their Facebook comments and the interviews. More specifically, in response to my research question whether the learning goals of the FET Economics curriculum and their

resonance with the GDPFs had engendered opportunities for learners to learn about and engage in socially just relations in the classroom, my responses are outlined in the section that follows.

6.2.1 Autonomous Self as Site for Pedagogical and Social Change

Learner ST's Facebook comment on the importance of sustainable development as an instance of an education for social justice aptly confirmed that the learners had acquired a sense of autonomy to think and do things for themselves: '… to prevent global warming from happening, it starts with YOU making a difference'. This is quite a poignant recognition that bringing about change – as that is what making a 'difference' implies – depends on individual autonomy, as affirmed by the learner in reference to the pronoun 'you' (the individual). And, if she has learnt that change triggered by preventative ways to curb global warming should be the result of an individual autonomous action, then one can claim that the learners have been taught to act freely and self-reflexively, that is, with autonomy. Her subsequent comment, that people should 'raise awareness' amongst themselves and others about the importance of SD, corroborates the emphasis placed on autonomous action. It would be inconceivable to 'raise awareness' if the learners had not been initiated into pedagogical activities that encourage them to act autonomously. Learner TM's autonomy is evident when he urges fellow learners to commence with 'petitions' to 'help ensure economic development'. Callan (1997: 68) contends that autonomy demands that people attach themselves to the ends of their pedagogical activities. His notion of an encumbered, attached self makes it possible for engagement with issues of the day, such as an education for social justice. In contrast to Sandel's (1984) thesis of 'liberal autonomy', which hinges on the idea of an 'unencumbered self', an encumbered autonomous self recognises both the social and political situatedness of persons. This implies that learners with autonomy are capable of asking questions and giving thoughtful answers to their own questions.

My analysis of the Facebook screenshots indicates that the learners were prepared to act autonomously on the basis that they could come up with something in relation to understanding societal issues better. They showed evidence of having developed a

critical understanding and awareness of sustainable development, economic development and equity, so that they could be more informed of the social injustices that permeate the lives of human agents. The fact that they acted autonomously encouraged them to search for information after their exposure to the three films on how to interpret, see beyond the point at times, and come up with novel ways to challenge wrongs in society, whether these be hunger, poverty, inequality or privilege. In a way, they acquired a better understanding of the learning goals by demonstrating the knowledge they acquired (learning goal 1), their critical understanding (learning goal 2), their analytical skills (learning goal 3), and their awareness of the inadequate living conditions of people and the urgency to address societal oppressions (learning goal 4). In response to the primary research question, whether the learning goals of the FET Economics curriculum and their resonance with the GDPFs engendered opportunities for learners to learn about and engage in socially just relations in the classroom, my analysis of the learners' pedagogical activities suggests that an education for social justice in the classroom is possible and that working towards realising the learning goals of Economics can be considered as tantamount to an act of social justice particularly in light of the learners' acute awareness of social injustices and inequities. Learner SW remarked: '… My knowledge has vastly improved … I have learnt that even though we are on the right track we still have a long way to go … I think that the redress programmes that are in place are a good start but putting methods into place is not going to [be]sufficient. The hard work comes where you have to actually like go out there and fulfil what you started ….' Clearly, learner SW (like other learners), has developed a critical awareness of societal injustices, but equally acknowledges that awareness is insufficient if one wants to see real change in society. At least the classroom activities enhanced his autonomy so that he became critically aware of the injustices that need to be eradicated. Another learner, SO, stated the following: '… my knowledge of the economy, society and the markets has improved to the extent where I can now not only see and notice the changes in the economy and the current economic situations but I can also understand what the causes and consequences are. I have also learnt about these effects on everyday life.' Hence, the autonomous self as site of pedagogical struggle emerged as a major finding, as evidenced by the learners' comments in relation to an education for social justice. The learners not only realised the need for change, but

also developed a critical awareness that enabled them to contribute towards change in their society. In this regard, cultivating in learners a critical awareness in relation to the curriculum is a practice that resonates with Ryan and Ryan's (2013: 245-246) notion of reflective learning that seeks to actively develop learners' capacities to improving their learning and pedagogical encounters (with educators). Likewise, Gough (2009: 271, 277) also argues that economics education is not only about how humans survive in productive interaction with their environment but also aimed at enhancing their autonomy.

6.2.2 Cultivation of Deliberative, Inclusive and Equal Pedagogical Relations

Considering that the goals of the GDPFs are aimed at establishing human engagement on the basis of inclusivity and equality of participation, it can be argued that the learning goals of the Economics curriculum resonate with the goals of the GDPFs. Both goals are concerned with the cultivation of deliberation, inclusivity and equality. From my analysis of the learners' comments, I posit that the learners engaged deliberatively – they listened to the views of one another and endeavoured to improve on their understandings of one another's points of view. Looking at a section of the postings, one finds in the left corner: 'seen by 33'; 'seen by 16'; and 'seen by 32'. This means that between 16 and 33 persons on three different occasions followed the conversations between the learners. And not in any of the postings did I encounter a derogatory remark (sarcasm, insult or ridicule) made by any one of the learners toward another's comments. The conversations followed smoothly, as witnessed in the postings of learner RI having made the point that 'each one has their own views' in reference to understandings of economic development. Even when I interviewed the five groups I did not encounter one learner who dismissed the views of another, irrespective of how ill-informed the postings might have been. Hence, learners tried to avoid dismissing one another's at times ill-informed views on sustainable development, economic development and equity as irrelevant, and always sought to find a way to engage the other constructively. The learners also allowed one another sufficient time and opportunity to justify their points of view, without becoming hostile or impatient towards one another. Even the most ill-conceived views were not undermined so as to avoid

being dismissive of one another. In offering their views on the films, the learners considered themselves as equal partners with other the learners and I as they endeavoured to enhance their critical awareness of social injustices. MacIntyre (1999:111) makes the point that trusting another person in a conversation means that each participant 'speaks with candor, not pretending or deceiving or striking attitudes'. Conversational justice means allowing the learner enough leeway to make her mistakes so that she might learn from them. This implies that the conversation will not be dismissed prematurely. Learners, as the increase in participation indicates – from 16 to 33 at one time – engaged justly in conversation in which they created opportunities for one another's potentiality to have been evoked. The fact that an education for social justice took root in the classroom is evidenced by learner RVDR's comments: 'In my opinion learning about social justice in education is important because it makes everyone aware. It also educates others about equality; respect for one another in a socially just environment. It also facilitates a change towards a greater democracy within society.' Learner CLP stated the following: '… since I started Economics [and through interpreting three films] … I began to reason things in a very different way. I started thinking about how things would affect others than just me. That would affect other peoples' lives and what I could do to make things better for other people and if I make life better for myself how would it affect someone else's life. Would it make it better or worse?.' The desire to contribute towards improving someone else's impoverished social conditions on the basis of a deliberative exchange of ideas clearly weighed heavily on the learners' minds, as is evident from their comments. The learners became more aware on the basis of their exposure to the poor standards of living of others that the only way to address the impoverished experiences of others would be along the lines of considering others as being part of a holistic community – that is, inclusivity was realised as a way to attend to societal injustices. In this regard, it is worthwhile referring to Gough (2009: 281) who posits that education (for social justice) in relation to economics uniquely contributes to human wellbeing that is 'developmental, inclusive and democratic'.

6.2.3 Learners Becoming Disruptive Agents of Change

The learners' views of their critical understandings and awareness of sustainable development, economic development and equity in relation to the films are most poignantly summarised in the following comments: 'I have become more aware through educational skills and organisations within society [about injustices] and I also think that all citizens have an important role to play in improving the standard of living [of people] in society. I have learnt that education is the key to improving the standard of living of people because without it they won't have access to basic needs and also they won't be able to provide for their future ...' (learner ST); 'Thanks to doing Economics with you sir I am now more aware of the contemporary, economic, political and social issues around the world. Through your teachings I have learnt about sustainable development, globalisation and so forth. By learning about all these new and interesting things I can inform others of what is happening around the world. I can also influence people to start groups to fight for social justice and to lead to peace and combat global warming and so forth' (learner AD); and 'Mr Waghid I think that one of the aims and designated goals of the new Economics curriculum was to present the information in a manner that would allow students to form their own analytical and critical opinions about these issues. To a certain extent I think that the [Economics] department has been successful in this respect, because now when I hear of these issues I am able to contribute relevant information whether in the classroom or outside' (learner DG). What is evident from the aforementioned comments is that the learners had developed an awareness and understanding of social injustices that need to be eradicated. They knew that they needed to disrupt – literally, taking issue with – the social inequalities, inequities, exclusion and oppressions that undermine the quest towards sustainable development, economic development and equity. They can be said to have acquired a sense of disruptiveness. In other words, they learnt to disrupt social injustices as a means to bring about change in both their classrooms (in the curriculum I might add) and in society. In a way, the learners internalised an opposition to privilege, oppression, exclusion and inequity. They became disruptive agents of change. Rancière (1999: 33) equates disruption with exercising one's equality. He posits that equality cannot be achieved only when those who are deprived of it receive it through others, but also when they engage in deliberations in their own capacity. When learners are receiving equality

it would still mean that others must give it to them, which disrupts their agency as equal citizens. In agreement with Rancière (1999: 30), equality is a way of attaining justice, and that is what learners are entitled to expect from schooling. Rancière (2006:97) explains disruptive equality as a way to enact on one's own terms one's own equality, which is a matter of evoking one's 'sense of intelligibility' (Rancière, 2006:97). This means that disruptive equality involves the expression of voice that would otherwise have been muted. The learners' voice had not been silenced, as suggested by the number of postings.

6.2.4 On Being an Ignorant Educator

When I began with this research study, which focuses in particular on an analysis of film to discover learners' understandings of an education for social justice, I had in mind initiating them into the learning goals of the Economics Grade 11 curriculum. I initially thought that the learners would be too dependent on me and even find it too demanding to analyse films. To my surprise, I played a far lesser instructional role as an educator in comparison with what I thought would be necessary. In many ways, this pedagogical classroom initiative with the assistance of Facebook also enhanced my own enthusiasm for the teaching profession. I was excited to know what learners would comment and how they would understand and develop a critical awareness of the learning goals of the Economics Grade 11 curriculum in relation to the issues of sustainable development, economic development and equity. So, in a way, I summoned the learners to use their intelligence and to come to reason about the aforementioned issues. And they did – quite astonishingly I might add. But in summoning them to use their own intelligence I actually took a slightly different approach to teaching. That is, I became less of a master educator who had to tell learners things they were not aware of. Rather, I adopted the role of 'ignorant' educator – a term I have borrowed from the French poststructuralist thinker, Jacques Rancière (1991) – who invited learners to use their 'intellectual equality' to produce their own understandings of contemporary economic issues. The learners did not just rely on my explanations and comments, but rather came up with their own independent, and at times collaborative, understandings of economic issues. They were reminded that they could come up with the own ways of seeing things and did not have

to wait for my explanations. As learner SA remarked: 'As an economics student we don't take things as it is, we ask questions and do research on economic issues. So economics has helped me analyse our country's economic status and with my economics knowledge I can also understand it.' I therefore became more of an 'ignorant' (Rancière 1991: 12) educator who did not claim to know the answers to everything or that only my explanations were authentic. Hence, my professionalism was enhanced at a local high school through the teaching of Economics.

6.2.5 Visual Literacy Enhances Critical Teaching and Learning

Visual literacy as an instance of multimodal CDA was used in the learning context and in the analysis of films. Through the use of film, the learners and I realised meanings that point to different forms of social interaction in relation to sustainable development, economic development and equity. These meanings were realised in language and in visual communication as a way to present human experiences in relation to social justice. Film, in particular a CDA of film, assisted the learners and I with interpretations of human experiences in relation to how they (people) are challenged by issues concerning social justice, whether in the form of sustainable development, economic development or equity. Therefore, it can be argued that visual literacy enhanced our teaching and learning because the learners and I gained more informed understandings of concepts and narratives of people in relation to issues pertaining to the learning goals of the Economics curriculum. Teaching and learning through the use of visual literacy became an important facet of a CDA of film, going beyond the analysis of only verbal text – as Fairclough suggests. Instead, visual literacy foregrounds visual meaning making, which has a positive effect on teaching and learning in the classroom. This is an idea supported in the literature by Kress and Van Leeuwen (1996: 2) – namely that visual literacy extends the analysis of verbal text to that of visual text, and this invariably has a positive spin on critical teaching and learning. Of course, the learners could well have acquired a critical understanding of education for social justice in relation to film. However, having had their verbal interpretations complemented by visual stories contributed to accelerating their critical understanding of issues in the Economics curriculum.

6.3 Recommendations

In this dissertation I have argued that an education for social justice through sustainable development, economic development and equity is possible on the grounds that need, desert and equality – all aspects of social justice – will be enhanced. Working with a Grade 11 Economics class, I thought it apposite to complement my teaching with a CDA of three films, *An Inconvenient Truth, The Gods Must Be Crazy,* and *Into The Wild*, by the learners and I in order to cultivate an education for social justice in the classroom at a local high school. If I have to make a few modest recommendations, these can only be in line with and an extension of some of the principles of an education for social justice.

6.3.1 Establishing Inclusive Social Justice Interventions at School

Although I attempted to show through this study that an education for social justice can assist in the teaching of Grade 11 Economics, in particular by getting learners to achieve the learning goals of the curriculum, I realised that the entire school, including the educators, learners, parents and administrators, ought to be committed to a liberatory form of education. In other words, the entire school community ought to be willing to teach and learn about the integration of an education for social justice. Such a view of inclusive social justice education is shared by Carlisle, Jackson and George (2006: 61), for whom an education for social justice ought to engage learners 'at their own level of understanding and actively seek connections with the communities in which their students [learners] live'. Inclusive social justice education has also been linked to learner achievement (Carlisle et al., 2006), much in the same way I have linked the learning goals of Grade 11 Economics to an education for social justice. Therefore, in order for an education for social justice to take root in schools, such an education has to become part of an inclusive initiative involving all relevant stakeholders.

6.3.2 Enhancing Socially Just Teaching and Learning

Very much in line with the thoughts of Lingard and Mills (2013: 233), this dissertation holds that teaching and learning commensurate with an education for social justice create an enabling condition for policies and practices that require substantive democratic and social change. Policy production would be enhanced if pedagogy within the schooling system is attuned to the achievement of social justice and educators are orientated towards the cultivation of such a form of education – that is, education for social justice through sustainable development, economic development and equity. In the words of Lingard and Mills (2013: 233), '[s]ocially just pedagogies require well educated teachers who know the research literature, but mediate it through a careful reading of the demands and specificities of their students [learners], classes, locale, and place and space of nation and globe'. I had to do a lot of reading on education for social justice myself before I attempted this project. And although the initiative has its limitations, such as I having contrived many things to involve the learners – for example, having made them do an assignment on education for social justice, the responses and participation of the learners was overwhelmingly positive in relation to bringing social justice issues to the classroom.

6.3.3 Learning to Teach for Social Justice

Unlike the major study of Enterline, Cohran-Smith, Ludlow and Mitescu (2008: 267), which focuses on teaching teacher educators how to teach for social justice, this dissertation offers a way in which educators in schools can initiate themselves into a discourse on education for social justice. In other words, learning to teach for social justice can be done with in-service educators if they (like I) hold themselves accountable for the quality of learners they prepare for society. Of course, learning to teach is a complex matter and ought to be constructed as a legitimate outcome of formal teacher education (Enterline et al., 2008: 267). However, educators in service ought to orient themselves – especially in post-apartheid South Africa, where inequities and social injustices are still rife – towards learning to teach for social justice if their learners were to challenge the inequities of school and society (Zeichner, 2005). Learning about social justice does not happen on its own. Educators, in conjunction with learners, ought to take the initiative in this regard.

6.4 Limitations

Three limitations to this dissertation stand out clearly: First, it would have been apposite to have examined some of the available teacher education programmes at one of the four institutions of higher learning in the province, viz. the institution where I study, in order to ascertain how universities' faculties of education prepare prospective educators for an education for social justice. I do suspect that the university where I completed my teaching qualification offers a limited understanding of such a liberatory form of education, as is evident from my acquiring such a qualification about six years ago. Nevertheless, not having integrated the ideas behind an education for social justice in relation to current trends in teacher education in South Africa is perhaps a legitimate criticism, considering that teaching per se is regarded as 'a profession with certain inalienable purposes, among them challenging the inequities in access and opportunity that curtail the opportunities of some individuals or groups to obtain a high-quality education' (Enterline et al., 2008: 288).

Second, although the learners developed a heightened critical awareness of social injustices in communities, particularly in South Africa, this research study did not expect of them to provide evidence (other than their understanding of education for social justice and how it can be cultivated) of having been in service of actual and real social inequities in their communities. In other words, having an awareness of social injustice and actually enacting social change are two interrelated matters that perhaps take place together. This dissertation was concerned more with soliciting the learners' responses and evoking their potentialities to think critically about social injustice and oppression. In other words, I did not focus on acquiring evidence from the learners on how their learning had resulted in social action. This does not mean, however, that they had not acquired knowledge of and the skills to be attentive to inequities and oppressions.

Third, as is evident from the Facebook screen shots, learners had not constructively critiqued their own analyses of the texts. I did not encounter learners taking into

controversy their own subjective views in relation to what they had heard from others. Butler (2009: 782) explains critique as a practice that suspends judgement and involves two aspects: probing, such as excluding possibilities of thinking otherwise; and opening up possibilities of new practices. To probe and to think of things anew is putting what is self-evident into question and to ask new kinds of questions. That is, critique suspends judgement about what is impossible to consider (Butler, 2009: 783). Similarly, critique also involves 'the endeavour to know how and to what extent it might be possible to think differently, instead of legitimating what is already known' (Foucault, 2002: 191). And, when learners become critical they would create more possibilities for themselves and others to think differently about things that confront them.

6.5 Some Reflection on the Findings and the Goals of Economic Policy and the Curriculum

In this section I reflect on some of the findings of this dissertation, most notably those concerning social change; deliberative, inclusive and equal relations; and human agency. As an educator, I have had to alter my own ways of teaching that allowed for a critical understanding on the part of the learners. By encouraging learners to become disruptive agents of change, and allowing them to use their smartphones in the classroom to search for alternative measures to traditional methods of authority, allowed for greater learner autonomy. As an educator, I was seen as the 'ignorant master', slightly in the background, but also mediating and facilitating debates and discussions pertaining to issues of social injustice in society. My own method of teaching has changed to allow for more deliberative, inclusive and equal pedagogical relations by promoting spontaneous debates and discussions in the class. This has allowed for learning to be more stimulating and entertaining.

Teaching for social justice in schools is important for three reasons: First, learners can openly and freely express their voices without always having to be told what to do. And, when they act as autonomous beings they can question, challenge and amend their taken-for-granted views with the aim to develop new, more informed and critical understandings. They would then be more capable of cultivating change in the world,

more specifically in becoming critically aware of the challenges in society and enacting meaningful change; second, teaching for social justice enhances deliberative and inclusive engagement whereby learners learn to reason in association with others without prejudice and disregard for the other's points of view; and third, learners can become disruptive agents of change whereby they can come to speech to change undesirable situations. In a way, they can enact their critical roles as transformative change agents – that is, they would develop the capabilities necessary to contribute towards cultivating sustainable, equitable and just societies.

6.6 Summary

In the main, this dissertation provides evidence that an education for social justice along the lines of sustainable development (need), economic development (desert) and equity (equality) can be cultivated in schools. In the context of South Africa, after years of apartheid, an education for social justice ought to become a major priority for schools. Through a discourse analysis of film I have found that the autonomous self is a site of social change; that deliberation, inclusivity and equal pedagogical relations can be cultivated in relation to initiating learners into the goals of learning Economics in Grade 11; that learners can position themselves as disruptive agents of pedagogical and social change; and that educators ought to assume the role of 'ignorant' professionals in expediting an education for social justice in the classroom. In essence, cultivating an education for social justice in the classroom is perhaps an appropriate form of teaching and learning that can cognitively prepare educators and learners better for the complex demands of an ever-changing and perpetually inequitable society.

Education becomes the catalyst for empowering students to become critical, active citizens (Giroux & Mclaren, in Bercaw & Stooksberry, 2004: 2). Social transformation begins with the assumption that existing societal norms silence voices outside of the dominant culture (Bercaw & Stooksberry, 2004: 2). Following the aforementioned views on education for social change, it seems as if the purpose of education, from a critical pedagogical approach (such as what I embarked on in this study), manifested in preparing learners to be active citizens in a democratic society. Three moments arose

during the critical pedagogical approach I used in relation to learners in the classroom: development of voice through a critical look at one's world and society, which took place in dialogue with the learners (based on learning and deliberation) based on autonomous learning and deliberation; critical reflection on the individuals' cultures or lived experiences, that is, being an 'ignorant' educator; and transforming society towards equality for all citizens by engaging with the learners actively as disruptive agents of change. As Mezirow (1990) posits, critical reflection is a condition of transformative learning that can contribute towards enhancing change in individuals and societal practices. For critical pedagogues, an education for social justice is enacted in such a way that each voice is shared and heard in an equal way – that is, through deliberation; one critically examines oneself and one's society – that is, by engaging in self-reflection; and one acts upon diminishing social injustices – that is, by becoming disruptive agents of change. In a way, my engagement with the Economics learners formed part of a transformative approach to education that can be explained as follows: First, the core of a critical pedagogy is based on the premise that every individual ought to reflect upon his or her beliefs, assumptions and actions in order to develop voice and engage in action to promote social justice (Bercaw & Stooksberry, 2004: 7). When we are reflecting we are engaging with colleagues and parents in order to positively influence learners' experiences. Also, in reflecting upon their own teaching pedagogy, educators need to recognise social injustices in the classroom or school, and examine current practices and policies in order to foster autonomous learning inside as well as outside the classroom. Hence, reflecting on pedagogy would improve one's teaching in the classroom. An educator's reflection will support practices that include drawing on the learners' reflections so that they (learners) might engage equally in dialogue in society. If learners are encouraged to reflect on issues, it will create a greater awareness of what change ought to be implemented at grassroots level for social injustice to be eradicated. Thus a critical pedagogical approach resonates with my finding on learner autonomy.

Second, a critical pedagogical approach requires of educators to understand how learners differ in their approaches to learning by creating instructional opportunities that are adapted to diverse learners (Bercaw & Stooksberry, 2004: 5). Adapting the curriculum to meet the needs of diverse learners would encourage inclusive and equal

pedagogical relations in the classroom, so that learners have the freedom to voice their opinions on issues pertaining to social injustice in society. Through a critical pedagogical approach in its relation to my finding on the cultivation of deliberative, inclusive and equal pedagogical relations, requires of an educator to identify different learning needs and learning styles of the learner and adjust one's teaching accordingly. Engaging a learner and her needs and how to meet them resonates with a critical pedagogical approach, in which every learner is encountered individually and wholly (that is, her culture, ethnicity, religion, and so on) and how his or her culture influences his or her learning.

Third, Apple (in Bercaw & Stooksberry, 2004: 3) argues that it is difficult to address the issue of equality unless one has some understanding of society's current unequal cultural, economic and policy dynamics, in terms of which the structure of schooling is very much seen as the structure of the dominant culture. Giroux and McLaren (in Bercaw & Stooksberry, 2004: 2) mentions that transformation begins in the classroom or 'public sphere', and then moves outward as learners live beyond the classroom. To transform schooling, particularly teaching, educators need to analyse the constituencies of inequality or oppression affecting schools. If teachers are to serve as transformative intellectuals who aim for social justice in schools, then a reflection grounded in the larger structures (such as systemic power structures) that influence teaching and learning is necessary. Educators ought to reflect on issues inside and outside the classroom, so that teacher reflection rather is grounded in systemic injustices that may be practised in schools. Educators therefore rather should internalise an opposition to privilege, oppression, exclusion and inequity, as these are disruptive agents of change.

Fourth, educators need to take a critical stance and make existing norms problematic (that is, curriculum and academic achievement) in order for schools to develop into public spheres (Bercaw & Stooksberry, 2004: 3). Giroux and Mclaren (in Bercaw & Stooksberry, 2004: 3) argue that educators as transformative intellectuals combine scholarly reflection and practice in the service of educating learners to be thoughtful, active citizens. Educators hence are seen as active recipients of knowledge who allow learners to express themselves through dialogue, and by engaging with their peers

through deliberation to offer an account for their reasons. However, the challenge facing educators in becoming transformative intellectuals resides in the resistance of educators who are technicists who simply transmit knowledge (Giroux, in Bercaw & Stooksberry, 2004: 3). Educators as transformative individuals must be willing to empower learners through playing passive roles as 'ignorant educators'. Hence this approach to critical pedagogy resonates with my finding that an educator should play the role of an 'ignorant educator'.

Lastly, visual literacy as an instance of multimodal CDA has been a revelation in teaching in its innovative and adaptive form, which enhances critical teaching and learning. Visual literacy attends to all three tenets of critical pedagogy, and the use of the three films allowed for self-reflection by the learners and myself as educator on matters pertaining to social injustice, particularly the environment; the development of one's voice through a critical look at modern and pre-modern society; and through the active participation of all learners in enhancing equity inside and outside the classroom. In fact, critical pedagogy provides one the opportunity to examine the learning goals of the Economics curriculum in order to ascertain what constitutes social (in)justice. Hence my own teacher professionalism has been enhanced through a critical pedagogical approach to teaching Economics in a high school.

This dissertation has contributed to an exposition and cultivation of an education for social justice in the following ways: First, learners can be initiated into a discourse of social justice education in school classrooms, where they are taught to become autonomous and critical beings; second, learners and educators can engage deliberatively in order to address important political, economic, societal and environmental challenges along the lines of defensible understandings of sustainable development, economic development and equity; and third, learners can become disruptive agents of change to enact transformation in and beyond the classroom.

References

Abell, J., & Myers, G. (2008). Qualitative discourse analysis in the social sciences. In R. Wodak, & M. Krzyzanowski (Eds.), *Analyzing research interviews* (pp. 145-159). London: Palgrave Macmillan.

Adams, M., Bell, L.A., & Griffin, P. (2007). *Teaching for diversity and social justice*. New York: Routledge.

Adejumobi, S. (2003). Globalisation and Africa's development agenda: From the WTO to the New Partnership for Africa's Development (NEPAD). *Journal of Comparative Education and International Relations in Africa, 5*(1-2), 129-151.

Adelzadeh, A. (1996). From the RDP to GEAR: The gradual embracing of neo-liberalism in economic policy. *Transformation, 31*, 66-95.

Alba-Juez, L. (2009). Introducing discourse analysis. In L. Alba-Juez (Ed.), *Perspectives on discourse analysis: Theory and practice* (pp. 1-18). Newcastle: Cambridge Scholars Publishing.

Anderson, J., Streelasky, J., & Anderson, T. (2007). Representing and promoting family literacy on the World Wide Web: A critical analysis. *The Alberta Journal of Educational Research, 53*(1), 143-156.

Arends, F., & Phurutse, M. (2009). *Beginner teachers in South Africa: School readiness, knowledge and skills*. Cape Town: HSRC Press.

Arminio, J.L., & Hultgren, F.H. (2002). Breaking out of the shadow: The question of criteria in qualitative research. *Journal of College Student Development, 43*(1), 446-460.

Assié-Lumumba, N.T. (2007). Introduction: General issues and specific perspectives. In: N.T. Assié-Lumumba (Ed.), *Women and higher education in Africa: Reconceptualizing*

gender-based human capabilities and upgrading human rights to knowledge (pp. 1-14). Mansfield, Ohio: Book Masters.

Assié-Lumumba, N., & Lumumba-Kasongo, T. (2003). Globalisation, the New Partnership for Africa's Development (NEPAD), and the role of civil society in African development planning and implementation. *Journal of Comparative Education and International Relations in Africa, 5*(1-2), 1-14.

Ayers, W. (1998). Popular education – teaching for social justice. In W. Ayers, J.A. Hunt & T. Quinn (Eds.),*Teaching for social justice*. New York: Teachers College Press.

Bajpai, S. (2007). *Democracy and diversity*. London and New York: Oxford University Press.

Ball, S.J. (2000). Performativities and fabrications in the education economy: Towards the performative society? *The Australian Educational Researcher*, *27*(2), 1-23.

Ball, S. (2006). *Education policy and social class: The selected works of Stephen J. Ball*. New York: Routledge.

Bell, L.A. (1997). Theoretical foundations for social justice education. In M. Adams, L. Bell, & P. Griffin (Eds.), *Teaching for diversity and social justice: A sourcebook* (pp. 3-15). New York: Routledge.

Bercaw, L.A., & Stooksberry, L.M. (2004). Teacher education, critical pedagogy and standards. *Essays in Education*. Retrieved from http://www.usca.edu/essays/vol122004/Bercaw.pdf.

Biesta, G.J.J. (2001). 'Preparing for the incalculable': Deconstruction, justice, and the question of education. In G.J.J. Biesta, & D. Egéa-Kuehne (Eds.), *Derrida and education* (pp. 32-54). London & New York: Routledge.

Biesta, G.J.J. (2009). Sporadic democracy: Education, democracy, and the question of inclusion. In M.S. Katz, S. Verduccim, & G. Biesta (Eds.), *Education, democracy, and the moral life* (pp. 101-112). New York: Springer.

Bleed, R. (2005). *Visual literacy in higher education*. Retrieved from http://net.educause.edu/ir/library/pdf/eli4001.pdf

Blommaert, J., & Bulcaen, C. (2000). Critical discourse analysis. *Annual Review of Anthropology, 29*(1), 447-466.

Bloom, D., Canning, D., & Chan, K. (2006). *Higher education and economic development in Africa*. Dakar: World Bank Africa Region.

Bodibe, O. (2007). Economic policy in the era of liberation: ANC economic transformation policy proposals. In O. Edigheji (Ed.), *Rethinking South Africa's development path: Reflections on the ANC's policy conference discussion* (pp. 75-80). Johannesburg: Centre for Policy Studies.

Bond, P. (2002). *Unsustainable South Africa. Environment, development and social protest*. London: Merlin Press.

Bond, P. (2003). Local economic development debates in South Africa. Municipal Services Project: Occasional Paper No. 6. Johannesburg: Logo Printers.

Bond, P. (2005). Globalisation/commodification or deglobalisation/decommodification in urban South Africa. *Policy Studies, 26*(3/4), 337-357.

Bond, P. (2007). *Looting Africa: The economics of exploitation*. Pietermaritzburg: Zed Books.

Bonnett, M. (1999). Education for sustainable development: A coherent philosophy for environmental education. *Cambridge Journal of Education*, *29*(3), 313-324.

Breiting, S., Mayer, M., & Mogensen, F. (2005). *Quality criteria for ESD-schools: Guidelines to enhance the quality of Education for Sustainable Development.* Austrian Federal Ministry of Education, Science and Culture, Vienna, Austria.

Brown, K.M. (2004). Leadership for social justice and equity: Weaving a transformative framework and pedagogy. *Educational Administration Quarterly*, *40*(1), 77-108.

Brundtland Commission. (1987). *Our Common Future: Report of the World Commission Environment and Development.* London: Oxford University Press.

Burbules, N. (2000). Philosophy of education. In B. Moon, M. Ben-Peretz, & S. Brown (Eds.), *Routledge international companion to education* (pp. 3-18). New York: Routledge.

Burbules, N., & Berk, R. (1999). Critical thinking and critical pedagogy. In T.S. Popkewitz & L. Fendler (Eds.), *Critical theories in education* (pp. 62-74). New York: Routledge.

Burbules, N., & Torres, C. (Eds.). (2001). *Globalisation and education: Critical perspectives*. London: Routledge.

Burbules, N.C., & Warnick, B.R. (2006). Philosophical inquiry. In J.L. Green, G. Camilli, P.B. Elmore, A. Skukauskaite, & E. Grace (Eds.), *Handbook of complementary methods in education research* (pp. 485-502). Mahwah, NJ: Lawrence Erlbaum Associates.

Butler, J. (2009). Critique, dissent, disciplinarity. *Critical Inquiry, 35*(4), 782-786.

Callan, E. (1997). *Creating citizens: Political education and liberal democracy*. Oxford: Clarendon Press.

Callan, E. (2009). Democratic patriotism and multicultural education. In M.S. Katz, V. Verducci, & G. Biesta (Eds.), *Education, democracy, and the moral life*. (pp. 62-69). New York: Springer.

Callan, E. (2013). Multicultural integration as stealth assimilation. Proceedings of Annual Conference of Philosophy of Education Society of Great Britain. Oxford: New College, 22-24 March, pp. 12-21.

Carlisle, L.R., Jackson, B.W., & George, A. (2006). Principles of social justice education: The social justice education in schools project. *Excellence & Education, 39*, 55-64.

Carmody, P. (2002). Between globalisation and (post)apartheid: The political economy of restructuring in South Africa. *Journal of Southern African Studies, 28*(2), 255-275.

Cassim, T. (2010). An exploration of Grade 9 teachers' understanding and practice of assessment as it relates to the economics and management sciences learning area (MEd thesis). University of KwaZulu-Natal, Durban, South Africa.

Cavell, S. (1979). *The claim of reason: Wittgenstein, skepticism, morality, and tragedy.* Oxford: Clarendon Press.

Cochran-Smith, M. (2004). *Walking the road: Race, diversity, and social justice in teacher education.* New York: Teachers College Press.

Cock, J., & Fig, D. (2001). The impact of globalisation on environmental politics in South Africa, 1990–2002. *African Sociological Review, 5*(2), 1-17.

Cohran-Smith, M. (2004). *Walking the road: race, diversity and social justice in teacher education.* New York: Teachers College Press.

Colby, A., Beaumont, E., Ehrlich, T., & Corngold, J. (2007). *Educating for democracy: Preparing undergraduates for responsible political engagement*. San Francisco: Jossey-Bass.

Corbridge, S. (2002). Development as freedom: The spaces of Amartya Sen. *Progress in Development Studies, 2*(3), 183-217.

Cresswell, J.W. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, CA: Sage.

Creswell, J.W. (2003). *Research design: Qualitative, quantitative and mixed method approaches* (2nd ed.). Thousand Oaks, CA: Sage.

Crotty, M. (1998). *The foundations of social research: Meaning and perspective in the research process*. Thousand Oaks, CA: Sage.

Dale, R. (2000). Globalisation and education: Demonstrating a 'common world educational culture' or locating a 'globally structured educational agenda'? *Educational Theory, 50*(4), 427-448.

Democratic Alliance. (2007). Five proposals to make ASGISA work. A DA discussion document on the first anniversary of AsgiSA. Retrieved from www.da.org.za/docs/579/AsgiSA.

Denscombe, M. (2007). *The good research guide for small-scale social research projects* (3rd ed.). Berkshire, England: Open University Press.

Denzin, N.K., & Lincoln, Y.S. (Eds.). (2000). *Handbook of qualitative research* (2nd ed.). Thousand Oaks, CA: Sage.

Department of Basic Education (DoBE). (2009). *Report of the Task Team for the Review of the Implementation of the National Curriculum Statement*. Pretoria: Government Printers.

Department of Basic Education (DoBE). (2009). *Revised National Curriculum Statement – Economics*. Pretoria: Government Printers.

Department of Basic Education (DoBE). (2011). *National Curriculum Statement: Curriculum and Assessment Policy Statement – Economics*. Pretoria: Government Printers.

Department of Education (DoE). (1999). *Annual report*. Pretoria: Government Printers.

Department of Education (DoE). (2000). *Values, education and democracy. Report of the Working Group on Values in Education*. Pretoria: Government Printers.

Department of Education (DoE). (2001a). *Saamtrek: Values, education and democracy in the 21st century*. Pretoria: Government Printers.

Department of Education (DoE). (2001b). *Manifesto on values, education and democracy*. Cape Town: Cape Argus Teach Fund.

Department of Education (DoE). (2002). *Values, education and democracy: School-based research report – Opening pathways for dialogue*. Pretoria: Government Printers.

Department of Education (DoE). (2003). *National Curriculum Statement – Economics*. Pretoria: Government Printers.

Department of Education (DoE). (2010). *Curriculum and Assessment Policy Statement – Economics*. Pretoria: Government Printers.

Dincer, E., & Rozen, M.A. (2013). *Exergy: Energy, environment and sustainable development*. Oxford & Amsterdam: Elsevier Limited.

Du Plessis, S., & Smit, B. (2006). Economic growth in South Africa since 1994. *Stellenbosch Economic Working Papers, 1*(1), 1-33.

Elliot, J.A. (2013). *An introduction to sustainable development*. London & New York: Routledge.

Elliott, J. (2009). Building educational theory through action research. In S.E. Noffke & B. Somekh (Eds.), *The SAGE handbook of educational action research* (pp. 28-38). Washington DC: SAGE.

Emirbayer, M., & Mische, A. (1998). What is agency? *American Journal of Sociology, 103*(4), 962-1023.

Enterline, S., Cohran-Smith, M., Ludlow, L.H., & Mitescu, E. (2008). Learning to teach for social justice: Measuring change in the beliefs of teacher candidates. *The New Educator, 4*, 267-290.

Fairclough, N. (1995). *Critical discourse analysis: The critical study of language.* London: Routledge.

Fairclough, N. 2001. Critical discourse analysis as a method in social scientific research. In R. Wodak, & M. Meyer (Eds.), *Methods of critical discourse analysis* (pp. 121-138). London: Sage Publications Ltd.

Fairclough, N. (2003). *Analysing discourse and text: Textual analysis for social research*. London: Routledge.

Fairclough, N., & Wodak, R. (1997). Critical discourse analysis. In T.A. van Dijk (Ed.), *Discourse studies: A multidisciplinary introduction, Volume 2, Discourse as social interaction* (pp. 258-284). London: Sage.

Fairclough, N., Jessop, R. & Sayer, A. (2004). Critical realism and semiosis. In J. Joseph & J. Roberts (Eds.). *Realism discourse and deconstruction.* London: Routledge.

Fay, B. (1987). *Critical social science.* Cambridge: Polity.

Fay, B. (1996). *Contemporary philosophy of social science: A multicultural approach*. Oxford: Blackwell Publishers.

Feinstein, C.H. (2005). *An economic history of South Africa: Conquest, discrimination and development*. Cambridge: Cambridge University Press.

Fien, J. (2002). Advancing sustainability in higher education: Issues and opportunities for research. *Higher Education Policy*, *15*, 143-152.

Fien, J., & Gough, A. (1996). Environmental education. In R. Gilbert (Ed.), *Studying society and the environment: A handbook for teachers* (pp. 200-216). Melbourne: Macmillan Education Australia.

Fischer, A. (2004). Economic education and constructivist didactics. Retrieved from http://www.jsse.org/2004-eocnomic_education_fisher.htm.

Fiske, E.B., & Ladd, H.F. (2004). *Elusive equity: Education reform in post-apartheid South Africa*. Washington D.C.: Brookings Institution Press.

Fleisch, B. (2008). *Primary education in crisis: Why South African schoolchildren underachieve in reading and mathematics*. Kenwyn: Juta.

Foucault, M. (2002). What is critique? In D. Ingram (Ed.), *The political* (pp. 191-211). Boston: Blackwell.

Francis, D., & Hemson, C. (2007). Rainbow's end: Consciousness and enactment in social justice education. *Perspectives in Education*, *25*, 99-112.

Fraser, N. & Honneth, A. (2003). *Redistribution or recognition: a political-philosophical exchange.* London: Verso.

Freire, P. (1993). *Pedagogy of the city*. New York: Continuum.

Freire, P. (1995). A dialogue: Culture, language, and race. *Harvard Educational Review, 65*(3), 377-403.

Freire, P. (2005). *Teachers as cultural workers: Letters to those who dare teach*. Boulder (Colorado): Westview.

Freire, P. (2005). *Teachers as cultural workers: Letters to those who dare to teach.* Connecticut: Westview Press.

Freire, P. (2006). *Pedagogy of the oppressed,* 30th anniversary ed. New York: Teachers College Press.

Gelb, S. (2007). Macroeconomic policy in South Africa: From RDP through GEAR to AsgiSA. In G. Gunnarsen, P. MacManus, M. Nielsen, & H.E. Stolten (Eds.), *At the end of the rainbow? Social identity and welfare state in the New South Africa* (pp. 17-28). Copenhagen: Africa Contact.

GHK, Danish Technology, & Technopolis. (2008). *Inventory of innovative practices in education for sustainable development: Order 31.* Copenhagen: Technopolis, GHK.

Giddens, A. (2000). *Runaway world*. New York: Routledge.

Ginwright, S.A. (2008). Collective radical imagination: Youth participatory action research and the art of emancipatory knowledge. In J. Cammarota & M. Fine (Eds.), *Revolutionizing education: Youth participatory action research* (pp. 13-22). New York: Routledge.

Giri, A.K. (2000). Rethinking human well-being: A dialogue with Amartya Sen. *Journal of International Development, 12*(1), 1003-1018.

Glass, R.D. (2009). Education and the ethics of democratic citizenship. In M.S. Katz, S. Verducci & G. Biesta (Eds.), *Education, democracy, and the moral life* (pp. 9-30). New York: Springer.

Goodwin, N.R. (2003). Five kinds of capital: Useful concepts for sustainable development. Working Paper No. 0.3-0.7: Global Development and Environment Institute. Retrieved November 2, 2014, from: http://www.ase.tufts.edu/gdae/publications/working_papers/0307sustainabledevelopment.pdf

Gough, A. (2006). Sustainable schools in the UN Decade of Education for Sustainable Development: Meeting the challenge. *Southern African Journal of Environmental Education, 23*, 48-63.

Gough, S. (2009). Philosophy of education and economics: A case for closer engagement. *Journal of Philosophy of Education, 43*(2), 269-283.

Gough, S., & Scott, W. (2007). *Higher education and sustainable development: Paradox and possibility*. London & New York: Routledge.

Griffiths, M. (2008). *Educational research for social justice: Getting off the fence*. Berkshire, UK: Open University Press.

Griffiths, M. (2009). Action research for/as/mindful of social justice. In S.E. Noffke & B. Somekh (Eds.), *The SAGE handbook of educational action research* (pp. 85-98). Washington DC: SAGE.

Gruenewald, D.A., & Manteaw, B.O. (2007). Oil and water still: How No Child Left Behind limits and distorts environmental education in US schools. *Environmental Education Research*, *13*(2), 171-188.

Gylfason, T. (2001). Natural resources, education, and economic development. *European Economic Review, 45*(1), 847-859.

Habermas, J. (1982). A reply to my critics. In J.B. Thompson and D. Held (Eds.), *Habermas: Critical debates* (pp. 219-283). London/Basingstoke: MacMillan Press.

Habermas, J. (1984). *The theory of communicative action, Vol. I: Reason and the rationalization of society.* London: Heinemann.

Habermas, J. (1987). *Lifeworld and system: A critique of functionalist reason,* Volume 2 of *The theory of communicative action,* trans. T. McCarthy. Boston: Beacon Press.

Habermas, J. (1997). *Between facts and norms: Contributions to a discourse theory of law and democracy*. Cambridge: Polity Press.

Hackman, H. (2005). Five essential components for social justice education. *Equity & Excellence in Education, 38*, 103-109.

Hanushek, E.A. (2004). Education and economic development. In E.A. Hanushek (Ed.), *The economic value of improving local schools* (pp. 59-72). Cleveland: Federal Reserve Bank of Cleveland.

Hanushek, E.A., & Woesmann, L. (2008). The role of cognitive skills in economic development. *Journal of Economic Literature, 46*(3), 607-668.

Hargreaves, A. (2007). Sustainable leadership and development in education: Creating the future, conserving the past. *European Journal of Education, 42*(2), 223-233.

Hart, P. (1996). Problematising enquiry in environmental education: Issues of method in a study of teacher thinking and practice. *Canadian Journal of Environmental Education*, *1*, 56-88.

Hart, P. (2003). *Teachers' thinking in environmental education: consciousness and responsibility.* New York: Peter Lang.

Hawken, P. (2002). *Whole earth*. London: Penguin Publishers.

Hemson, C., Moletsane, R., & Muthukrishna, N. (2001). Transforming racist conditioning. *Perspectives in Education, 19*(1), 85-98.

Hoogveldt, A. (1997). *Globalisation and the postcolonial world: The new political economy of development*. London: MacMillan Press.

hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.

hooks, b. (2003). *Teaching community: A pedagogy of hope*. New York: Routledge.

Hytten, K. (2006). Education for social justice: Provocations and challenges. *Educational Theory*, *56*(2), 221-236.

James, C.E. (2010). *Life at the intersection: Community, class, and schooling*. Halifax: Fernwood Publishing.

Janks, H. (1998). Reading woman power. *Pretexts: Studies in Writing and Culture*, *7*(2), 195-211.

Janks, H. (2005). Critical discourse analysis as a research tool. *Discourse: Studies in the Cultural Politics of Education*, *18*(3), 329-341.

Jickling, B., & Spork, H. (1998). Education for the environment: A critique. *Environmental Education Research*, *4*(3), 309-327.

Jickling, B., & Wals, A.E.J. (2008). Globalisation and environmental education: Looking beyond sustainable development. *Journal of Curriculum Studies, 40*(1), 1-21.

Jones, S. (2002). The decline of the South African economy 1980-2000. *South African Journal of Economic History, 17*(3), 49-81.

Jones, S.R., Torres, V., & Arminio, J. (2006). *Negotiating the complexities of qualitative research in higher education: Fundamental elements and issues*. London & New York: Routledge.

Jorgensen, M., & Philips, L. (2002). *Discourse analysis as theory and method*. London: Sage.

Kabuya, F.I. (2011). Development ideas in post-independence: Sub-Saharan Africa. *Journal of Development and Agricultural Economics, 3*(1), 1-6.

Kallaway, P., Kruss, G., Donn, G., & Fataar, A. (1997). *Education after apartheid: South African education in transition*. Rondebosch: UCT Press.

Karuuombe, B. (2003). *NEPAD: A new partnership between rider and horse?* Pretoria: Labour Resource and Research Institute.

Katz, M.S. (2009). Is there a right to education? A philosophical analysis through U.S. lenses. In M.S. Katz, S. Verducci, & G. Biesta (Eds.), *Education, democracy, and the moral life* (pp. 31-47). New York: Springer.

Kincheloe, J. (2007). *Critical pedagogy .* New York: Peter Lang Publishing, Inc.

Kotze, H., & Steyn, C. (2003). *African elite perspectives: AU and NEPAD*. Johannesburg: Konrad Adenhauer Stiftung.

Kress, G. (2011). Discourse analysis and education: A multimodal social semiotic approach. In R. Rogers (Ed.), *An introduction to critical discourse analysis in education* (2nd ed., pp. 205-226). New York & London: Routledge.

Kress, G., & Van Leeuwen, T. (1996). *Reading images: The grammar of visual design.* London: Routledge.

Krzyzanowski, M. (2008). Qualitative discourse analysis in the social sciences. In R. Wodak, & M. Krzyzanowski (Eds.), *Analyzing focus group discussions* (pp. 162-179). London: Palgrave Macmillan.

Kumashiro, K. (2002). *Troubling education: Queer activism and anti-oppressive pedagogy*. New York and London: Routledge Falmer.

Kurth-Schai, R., & Green, C.R. (2008). Education and democracy. In: E.F. Provenzo (Jr), *Encyclopedia of the social and cultural foundations of education* (pp. 1-8). Thousand Oaks: CA: SAGE.

Landsberg, C. (2002). NEPAD: What is it? What is missing? Retrieved from www.sarpn.org.za/documents/d0000550_Landsberg.pdf.

Landsberg, C. (2007). International policy and the African and South agendas. In O. Edigheji (Ed.), *Rethinking South Africa's development path: Reflections on the ANC's policy conference discussion documents* (pp. 200-206). Johannesburg: Centre for Policy Studies.

Langmia, K. (2005). The role of ICT in the economic development of Africa: The case of South Africa. *International Journal of Education and Development Using Information and Communication Technology, 2*(4), 144-156.

Lawson, H.A. (2005). Empowering people, facilitating community development, and contributing to sustainable development: The social work of sport, exercise, and physical education programs. *Sport, Education and Society, 10*(1), 135-160.

Le Grand, J. (1982). *The strategy of equality.* London: Allen and Unwin.

Le Grand, J. (1991). Tales from the British National Health Service: Competition, cooperation or control? *Health Affairs*, *18*, 27-37.

Le Grand, J. (Ed.) (2007). *The other invisible hand: Delivering public services through choice and competition*. Princeton, NJ: Princeton University Press.

Lemke, J.L. (2002). Travels in hypermodality. *Visual Communication, 1*(3), 299-325.

Levin, B. (2003). *Approaches to equity in policy for lifelong learning*. A paper commission by the Education and Training Policy Division, OECD, for Thinking About Equity in Lifelong Learning. Winnipeg, Canada: Equity in Education.

Lewis, J.D. (2001). *Policies to promote growth and employment in South Africa*. Johannesburg: The World Bank Southern Africa Department.

Lingard, B., & Blackmore, J. (1997). Editorial - The 'performative' state and the state of educational research. *The Australian Educational Researcher*, *24*(3), 1-20.

Lingard, B., & Mills, M. (2013). Pedagogies making a difference: Issues of social justice and inclusion. *International Journal of Inclusive Education, 11*(3); 233-244.

Lingard, B., & Rizvi, F. (1998). Globalisation and the fear of homogenisation in education. *Change: Transformations in Education*, *1*(1), 62-71.

Lotz-Sisitka, H. (2006). Participating in the UN Decade of Education for Sustainability: Voices in a Southern African consultation process. *Southern African Journal of Environmental Education, 23*, 10-33.

MacIntyre, A. (1999). *Dependent rational animals: Why human beings need the virtues*. Chicago, IL: Open Court.

Maistry, M., & Parker, K. (2010). Teacher efficacy: An investigation of economics teachers. *African Education Review, 7*(2), 376-401.

Malaza, D. (2013). *The contribution of South African higher education in Africa's development*. Retrieved from http://www.ieasa.studysa.org/resources/Study_SA_11/HE%20in%20africa.pdf.

Malikane, C. (2007). Towards a comprehensive economic framework for South Africa. In O. Edigheji (Ed.), *Rethinking South Africa's development path: Reflections on the ANC's policy conference discussion documents* (pp. 62-74). Johannesburg: Centre for Policy Studies.

Mautner, G. (2005). Time to get wired: Using web-based corpora in critical discourse analysis, *Discourse & Society, 16*(6), 809-828.

Maykut, P., & Morehouse, R. (2001). *Beginning qualitative research: A philosophic and practical guide*. Philadelphia: Routledge/Farmer.

Mazid, B.M. (2008). Cowboy and misanthrope: A critical (discourse) analysis of Bush and bin Laden cartoons. *Discourse & Communication, 2*(4), 433-457.

McNiff, J. & Whitehead, J. (2009). *Doing and writing action research.* London: SAGE.

Merriam, S.B. (2002). *Qualitative research in practice: Examples for discussion and analysis*. San-Francisco: Jossey-Bass.

Meyer, M. (2001). Between theory, method, and politics: Positioning of the approaches to CDA. In R. Wodak, & M. Meyer (Eds.), *Methods of critical discourse analysis* (pp. 14-31). London: Sage Publications Ltd.

Mezirow, J. (1990). How critical reflection triggers transformative learning. Fostering critical reflection in adulthood. *Adulthood*, *1*(1), 1-20.

Michelli, N.M., & Keiser, D.L. (2005). *Teacher education for democracy and social justice.* Routledge: New York.

Midgley, J. (2001). South Africa: The challenge of social development. *International Journal of Social Welfare, 10*(4), 267-275.

Miller, D. (2003). *Principles of social justice*. London: Harvard University Press.

Mills, G. (2010). *Why Africa is poor: And what Africans can do about it*. Pietermaritzburg: Penguin Books.

Mohamed, S. (2010). The state of the South African economy. In J. Daniel, P. Naidoo, D. Pillay & R. Southall (Eds.), *New South African review 2010: Development or decline?* (pp. 39-62). Johannesburg: Wits University Press.

Moodley, S. (2003). *Local government financing and development in Southern Africa*. Oxford: Oxford University Press.

Moolman, R., Burger, M., Weaver, J., & Zulu, J. (2008). *Focus on economics*. Cape Town: Maskew Miller Longman.

Moore, F.M. (2008). Agency, identity, and social justice education: Preservice teachers' thoughts on becoming agents of change in urban elementary science classrooms. *Research in Science Education*, 38(1), 589-610.

Morse, J.M., & Richards, L. (2002). *README FIRST For a user's guide to qualitative methods*. Thousand Oaks, CA: Sage.

Motshekga, M. (2007). Ubuntu as the RDP of the soul. In O. Edigheji (Ed.), *Rethinking South Africa's development path: Reflections on the ANC's policy conference discussion documents* (pp. 154-158). Johannesburg: Centre for Policy Studies.

Mwonga, C. (2008). Multicultural education: New path toward democracy. In E.F. Provenzo (Jr) (Ed.), *Encyclopedia of the social and cultural foundations of education* (pp. 1-17). Thousand Oaks: CA: SAGE.

Nabudere, D. (2003). The New Partnership for Africa's Development (NEPAD): A historical background and provisions. *Journal of Comparative Education and International Relations in Africa,* 5(1-2), 15-41.

National Curriculum Statement (NSC). (2003). *Grades 10-12 (General) Economics*. Pretoria: Department of Education.

Nattrass, N. (2011). The New Growth Path: Game changing vision or cop-out? *South African Journal of Science*, *107*(3/4), 1-8.

Nel, E. (2001). Local economic development: a view and assessment of its current status in South Africa. *Urban Studies*, 15(4), 1003-1024.

Nel, E., & Goldman, I. (2006). *Investigation of pro-poor local economic development in South Africa*. Pretoria: Development Bank of South Africa.

NEPAD (New Partnership for Africa's Development). (2001/2014). Foreign and Common Wealth Office. Retrieved from www.nepad.org.

Ngowi, H.P. (2009). Economic development and change in Tanzania since independence: The political leadership factor. *African Journal of Political Science and International Relations, 3*(4), 259-267.

Nieto, S. (2004). *Affirming diversity*. Boston: Pearson.

Ntshoe, I.M. (2002). Globalising and internationalising the higher education sector: Challenges and contradictions in less industrialised countries. *South African Journal of Higher Education*, *16*(1), 82-88.

Nussbaum, M. (1992). Human functioning and social justice: In defence of Aristotelian essentialism. *Political Theory, 20*(2), 202-246.

Nussbaum, M. (2000). *Women and human development: The capabilities approach*. Cambridge, Cambridge University Press.

Nussbaum, M. (2003). Capabilities as fundamental entitlements: Sen and social justice. *Feminist Economics, 9*(2-3), 33-59.

Nussbaum, M. (2006). *Frontiers of justice: Disability, nationality, species memberships*. Harvard: Harvard University Press.

OECD (2008). *Reviews of National Policies for Education: South Africa*. Paris: Organisation for Economic-Cooperation and Development.

O'Halloran, K.L. (2011). Multimodal discourse analysis. In K. Hyland & B. Paltridge (Eds.), *The Continuum companion to discourse analysis* (pp. 120-137). London: Continuum International Publishing Group.

Osler, S. (2004). *Changing citizenship*. Columbus, Ohio: Open University Press.

Palmer, J.A. (1999). Research matters: A call for the application of empirical evidence to the task of improving the quality and impact of environmental education. *Cambridge Journal of Education, 29*(1), 379-395.

Pendlebury, S., & Enslin, P. (2004). Social justice and inclusion in education. *Journal of Education,* 34(1), 31-50.

Pollak, A. (2008). Qualitative discourse analysis in the social sciences. In R. Wodak, & M. Krzyzanowski (Eds.), *Analyzing TV Films* (pp. 77-94). London: Palgrave Macmillan.

Provenzo, E.F. (Jr). (2008). Education and democracy. In R. Kurth-Schai & C.R. Green (Eds.), *Encyclopedia of the social & cultural foundations of education* (pp. 1-8). San Francisco, CA: Thousand Oaks.

Rancière, J. (1991). *The ignorant schoolmaster: Five lessons in intellectual emancipation*. Stanford, CA: Stanford University Press.

Rancière, J. (1999). *Disagreement: Politics and philosophy*. London: Minnesota University Press.

Rancière, J. (2006). *Hatred of democracy*. New York: Verso.

Rauch, F. (2002). The potential of education for sustainable development for reform in schools. *Environmental Education Research, 8*, 43-51.

Ravindranath, M.J. (2007). Environmental education in teacher education in India: Experiences and challenges in the United Nation's Decade of Education for Sustainable Development. *Journal of Education for Teaching, 33*, 191-206.

Rawls, J. (1971). *A theory of justice*. Oxford: Oxford University Press.

Reddy, P.S., Sing, D., & Moodley, S. (2003). *Local government financing and development in Southern Africa*. Oxford: Oxford University Press.

Reed, Y., Davis, H., & Nyabanyaba, T. (2002). Investigating teachers' 'take-up' of reflective practice from an in-service professional development teacher education programme in South Africa. *Educational Action Research, 10*(2), 253-274.

Reisigl, M., & Wodak, R. (2001). *Discourse and discrimination.* London: Routledge.

Republic of South Africa. (1996). *The Constitution of the Republic of South Africa*. Pretoria*:* Government Printers.

Republic of South Africa. (2010). *The New Growth Path: The framework.* Pretoria: Ministry of Economic Development.

Republic of South Africa. (2011). *The National Development Plan: Vision for 2030*. Pretoria: Ministry of the Presidency.

Richardson E (2004). 'A ripple in the pond': Challenging homophobia in a teacher education course. *Education as Change*, *8*(1), 146-163.

Rizvi, F., & Lingard, B. (2000). Globalisation and education: Complexities and contingencies. *Educational Theory, 50*(4), 419-426.

Robeyns, I. (2003). *The capability approach: An interdisciplinary introduction*. Paper presented at the 3rd International Conference on the Capability Approach, Department of Political Science and Amsterdam School of Social Sciences Research, Amsterdam, Netherlands.

Rogers, R. (2004). *An introduction to critical discourse analysis in education*. New York and London: Routledge, Taylor and Francis Group.

Rogers, R. (2011). *An introduction to critical discourse analysis in education*. New York and London: Routledge, Taylor and Francis Group.

Rogers, R., Malancharuvil-Berkes, E., Mosley, M. Hui, D., & O'Garro Joseph, G. (2005). Critical discourse analysis in education: A review of the literature. *Review of Educational Research, 75*(3), 365-416.

Roland Martin, J. (2013). *Education reconfigured: Culture, encounter, and change.* London & New York: Routledge.

Ryan, M., & Ryan, M. (2013). Theorising a model for teaching and assessing reflective learning in higher education. *Higher Education Research and Development, 32*(2), 244-257.

Sachs, J.D., & MacArthur, J.W. (2005). *The Millennium Project: A plan for meeting the Millennium Development Goals*. Retrieved from www.thelancet.com.

Sandel, M. (1984). *Liberalism and its critics*. Oxford: Basil Blackwell.

Sauvé, L. (2005). Currents in environmental education: Mapping a complex and evolving pedagogical field. *Canadian Journal of Environmental Education*, *10*, 12-37.

Scheff, T.J., & Retzinger, S.M. (1991). *Emotions and violence: Shame and rage in destructive conflicts.* Lexington, MA: D.C. Heath.

Schreuder, D., Reddy, C., & Le Grange, L. (2002). Environmental education as a process of change and reconstruction: The science and sustainability project. In D. Tilbury, R.B. Stevenson, J. Fien, & D. Schreuder (Eds.). *Education and sustainability responding to the global challenge* (pp. 133-140). Cambridge: Commission of Education and Communication & The World Conservation Union.

Scollon, R., & Levine, P. (2004). Multimodal discourse analysis as the confluence of discourse and technology. *Discourse and technology: Multimodal discourse analysis* (pp. 1-6). Washington, D.C.: Georgetown University Press.

Scott, W., & Gough, S. (2003). *Sustainable development and learning: Framing the issues*. London & New York: Routledge-Falmer.

Sen, A.K. (2000). *Development as freedom*. New York: Anchor Books.

Shakman, K., Cochran-Smith, M., Jong, C., Terrell, D., Barnatt, J., & McQuillan, P. (2007). *Reclaiming teacher quality: The case for social justice*. Paper presented at the Annual Meeting of the American Educational Research Association, Chicago.

Sims, E., O'Leary, R., Cook, J., & Butland, G. (2002). Visual literacy: What is it and do we need it to use learning technologies effectively? Retrieved from http://www.ascilite.org.au/conferences/auckland02/proceedings/papers/ellen_sims_et_al.pdf.

Slaus, I., & Jacobs, G. (2011). Human capital and sustainability. *Sustainability, 3*, 97-154.

Sleeter, C. (2001). Preparing teachers for culturally diverse schools: The overwhelming presence of whiteness. *Journal of Teacher Education, 52*(2), 94-106.

Sleeter, C.E., & Grant, C. (2007). *Making choices for multi-cultural education: Five approaches to race, class, and gender.* New York: Wiley.

Stables, A. (2002). The quest for holism in education for sustainable development. *Environmental Education Research, 8*(1), 53-60.

Stewart, K. (1988). Nostalgia – A polemic. *Cultural Anthropology, 3*(3), 227-241.

Stokes, S. (2002). Visual literacy in teaching and learning: A literature perspective. *Electronic Journal for the Integration of Technology in Education, 1*(1), 10-19.

Taylor, C. (1985). *Philosophy and the human sciences: Philosophical papers 2*. Cambridge: Cambridge University Press.

Taylor, C. (1992). *Multiculturalism and the politics of recognition.* Princeton, NJ: Princeton University Press.

Taylor, S. (2004). Researching educational policy and change in 'new times': Using critical discourse analysis. *Journal of Education Policy, 19*(4), 433-448.

Taylor, S. (2010). The performance of South African schools: Implications for economic development. (Doctoral dissertation). Stellenbosch University, Stellenbosch, South Africa.

Thompson, K. (2002). A critical discourse analysis of world music as the 'other' in education. *Research Studies in Music Education, 19*(14), 14-21.

Thompson, P., & Gunter, H. (2009). Students' participation in school change: Action research on the ground. In S.E. Noffke & B. Somekh (Eds.), *The SAGE handbook of educational action research* (pp. 409-419). Washington DC: SAGE.

Tryfonas, P. (Ed.). (2000). *Pedagogies of difference: Rethinking education for social justice.* New York: Routledge.

UNCED. (1992). *Agenda 21.* New York: UNCED.

UNDESA (2011). Economic and social council high-level segment: Special policy dialogue. Education for Sustainable Development, 2. UN. Retrieved from http://www.un.org/en/development/desa/index.html.

UNESCO (2003). *United Nations Decade of Education for Sustainable Development (2005-2014). Framework for the international implementation scheme.* Retrieved November 1, 2014, from http://unesdoc.unesco.org/images/0013/001311/131163e.pdf

United Nations Development Programme (UNDP). (1997). Retrieved from http://www.un-ngls.org/orf/documents.

United Nations Development Programme (UNDP). (2011). Retrieved from http://www.un-ngls.org/orf/documents.

United Nations Millennium Development Goals. (2005). Investing in development: A practical plan to achieve the Millennium Development Goals. Retrieved from http://www.undp.org.za/millennium-development-goals.

Vally, S., & Zafar, S. (2007). The right to basic education: State. *A Conference of the Education Policy Consortium*. Johannesburg: Centre for Education Policy Development, 66-74.

Van den Berg, S. (2007). Apartheid's enduring legacy: inequalities in education. *Journal of African Economies, 16*(5), 849-880.

Van Dijk, T. (1998). *Ideology. A multidisciplinary study.* London: Sage.

Van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy* (2nd ed.). London, Ontario: Althouse Press.

Villa-Vicencio, C. (2007). The RDP of the soul: Building a character of positive values. In O. Edigheji (Ed.), *Rethinking South Africa's development path: Reflections on the ANC's Policy Conference discussion documents* (pp. 150-153). Johannesburg: Centre for Policy Studies.

Villegas-Reimers, E. (2003). *Teacher professional development: An international review of the literature*. Paris: UNESCO International Institute for Educational Planning.

Visser, W. (2004). Shifting RDP into GEAR: The ANC government's dilemma in providing an equitable system of social security for the new South Africa. *Development of Social Security Systems, 39*(1), 105-124.

Wals, A. (2009). *Review of contexts and structures for education for sustainable development.* Paris: UNESCO.

WCED (1987). *Our common future. World Commission on Environment and Development*. Retrieved November 1, 2014, from http://www.undocuments

Weeks, J. (1999). Stuck in low GEAR? Macroeconomic policy in South Africa, 1996-98. *Cambridge Journal of Economics, 23*, 795-811.

Wertz, F.J., Charmaz, K., McMullen, L.M., Josselman, R., Anderson, R., & McSpadden, E. (2011). *Five ways of doing qualitative analysis*. New York and London: The Guilford Press.

Wodak, R. (2001). The discourse-historical approach. In R. Wodak & M. Meyer (Eds.), *Methods of critical discourse analysis* (pp. 63-94). London: Sage Publications Ltd.

Wodak, R. (2008). Qualitative discourse analysis in the social sciences. In R. Wodak & M. Krzyzanowski (Eds.), *Introduction: Discourse studies - Important concepts and terms* (pp. 1-24). London: Palgrave Macmillan.

Wodak, R. (2011). Critical discourse analysis. In K. Hyland, & B. Paltridge (Eds.), *The Continuum companion to discourse analysis* (pp. 38-54). New York: Continuum.

Wodak, R. & Krzyzanowski, M. (Eds.). *Introduction: Discourse studies - Important concepts and terms* (London: Palgrave Macmillan).

World Programme for Human Rights Education (WPHRE). (2005). *The plan of action for 2005-2007*. New York & Geneva: UNESCO.

Yeatman, A. (1993). Corporate managerialism and the shift from the welfare to the competitive state. *Discourse*, *13*(2), 3-9.

Young, I.M. (2002). *Democracy and inclusion*. Oxford: Oxford University Press.

Zarenda, H. (2013). South Africa's National Development Plan and its implications for regional development. Trade Law Centre Working Paper No. D13WP01. Retrieved from http://www.tralac.org.

Zeichner, K. (2005). A research agenda for teacher education. In M. Cohran-Smith & K. Zeichner (Eds.). *Studying teacher education: The report of the AERA Panel on Research and Teacher Education* (pp. 737-760). Mahwah, NJ: Lawrence Erlbaum.

Zembylas, M. (2008). The politics of shame in intercultural education. *Education, Citizenship and Social Justice*, *3*(1), 263-280.

Appendices

Appendix II: Institutional Ethical Clearance

DEPARTMENTAL ETHICS SCREENING COMMITTEE
(DESC)

CHECKLIST

Implementation date: 1 January 2012

Preamble to the Checklist

Researchers, supervisors and departmental chairs have the primary responsibility to ensure that research conducted in their respective disciplines is characterized by methodological rigour and complies with the guidelines of relevant professional bodies and scientific organizations, as well as relevant legislation, institutional, national and international ethics guidelines.

All research in which humans, institutions, organizations or communities/groups are involved must be screened by Departments. The departmental processes for the ethics screening of research proposals should be integrated with the process of approving research proposals in terms of their scientific integrity and rigour. This means that the Departmental Ethics Checklist for the ethics screening of a research project should be considered in the same process as the approval of the research proposal.

The checklist serves as a heuristic (i.e. a guideline) to assist the researcher in evaluating the potential ethical risks associated with the research. The emphasis should be primarily on an honest and critical reflection on, and deliberation about, the risk of unjustifiably impacting negatively on the research participants and other stakeholders involved in the research, and not on the completion of the checklist as a mere bureaucratic necessity.

To record that all research proposals in which humans, institutions, organizations or communities/groups are involved have been screened in ethical terms, the Departmental Ethics Checklist must be completed in a manner that attests to the fact that the researcher (and, if applicable, the Departmental Ethics Screening Committee (DESC)) has diligently reflected on the matter.

Process notes:

- All submissions to the Research Ethics Committee must be accompanied by a fully completed Departmental Ethics Checklist. The departmental screening process is where the ethics review process starts.
- When medium or high ethical risk research is referred to the Research Ethics Committee for review, it is important to share the DESC's assessment, experience and wisdom about avoiding or mitigating ethical risks with the Research Ethics Committee. Please record which ethical risks are related to the medium or high ethical risk research, and what should be done to avoid or mitigate these ethical risks on the last page of the Departmental Ethics Checklist, or on a separate page, and indicate in a note to the Research Ethics Committee exactly for what ethics clearance is requested.
- Departments should have a short turn-around time in the processing of Departmental Ethics Checklists, following a time schedule that is well-coordinated with the submission of applications to the Research Ethics Committee.
- Departments are encouraged to involve researchers, supervisors and promoters in the deliberations and/or feedback of the DESC with a view to promote awareness, insight, and opportunities for the discussion of ethical issues related to research.

.

DEPARTMENTAL ETHICS SCREENING COMMITTEE (DESC) CHECKLIST (DATA COLLECTION) To be prepared by the researcher (student researcher in consultation with supervisor/promoter) and attached to the actual research proposal, and submitted to your Departmental Chair				
Name of researcher: Zayd Waghid				
Department of Researcher: Education Policy Studies				
Title of research project: A Discourse Analysis of Education for Social Justice Focusing on Sustainable Development, Equality and Economic Development				
If a registered SU student, degree programme: PhD				
SU staff or student number: 14303647				
Supervisor/promoter (if applicable): Prof. Berte Van Wyk				
ETHICAL CONSIDERATIONS	**Yes**	**NS***	**No**	**ACTION REQUIRED**
1. Familiarity with ethical codes of conduct				
As researcher I have familiarised myself with the professional code(s) of ethics and guidelines for ethically responsible research relevant to my field of study as specified in the list herewith attached, AND the 'Framework policy for the assurance and promotion of ethically accountable research at Stellenbosch University'	X			If YES: Continue with the checklist. If NS/NO: Researcher must do so before proceeding.
2. The proposed research: (Go through the whole of Section 2)				
a) Involves gathering information directly from human subjects (individuals or groups) (e.g. by means of questionnaires, interviews, observation of subjects or working with personal data)	**Yes** X	**NS**	**No****	If YES: Continue with the checklist. If NO: This checklist process does not apply to the proposed

				research, except if 2 (b) applies.
b) Involves gathering information directly from companies, corporations, organisations, NGOs, government departments etc. that <u>is not</u> available in the public domain		X		If YES: Continue with the checklist. If NO: This checklist process does not apply to the proposed research.
c) Is linked to or part of a bio-medical research project			X	If YES/NS: REC clearance may be required. DESC needs to decide.
d) Involves gathering of information without consent/assent, i.e. will be conducted without the knowledge of the subjects of/participants in the research			X	If YES/NS: REC clearance may be required. DESC needs to decide.
e) Involves collection of identifiable information about people from available records/archival material to be collected on individuals/groups/lists with personal information			X	If YES/NS: REC clearance may be required. DESC needs to decide.

* NS = Not sure/Don't know

** Please note: If the "No" option is selected it does not nullify the responsibility that rests on the researcher to ensure that ethical research practices are followed throughout the research process. The onus rests on the researcher to ensure that, should any ethical issues arise throughout the research process, the necessary steps are taken to minimise and report these risks to the supervisor/promoter of the study (where relevant), the Departmental Chair , and the REC. Furthermore: If the "No" option is chosen it does not absolve the researcher to seriously consider the possible risk that the research can in some way wrongfully disadvantage research participants and/or stakeholders or deny them fundamental rights.

3. The proposed research involves the gathering of information from people in the following categories:				
a) Minors (persons under 18 years of age)	**Yes** X	**NS**	**No**	If YES/NS for any of these categories (a-f): REC clearance may be required. The DESC must screen the proposal/project and must refer it to the REC if the ethical risk is assessed as medium or high. Then continue with the checklist. If NO for all of these categories: Continue with the checklist.
b) People with disabilities			X	
c) People living with/affected by HIV/AIDS			X	
d) Prisoners			X	
e) Other category deemed vulnerable; SPECIFY here: [See Glossary of SOP for definitions.]			GRADE 11 LEARNERS	
f) Stellenbosch University staff, students or alumni	**Yes**	**NS**	**No** X	If YES/NS: REC clearance must be obtained. Complete Checklist and submit to DESC. If NO: Continue with the checklist.
4. Assessment of risk of potential harm as result of research (tick ONE appropriate YES				

or NS box)				
a) **Minimal risk** (for a classification of risk types, and definition, see Glossary and Addendum 3 in REC SOP)	**Yes** **X**	**NS**	**No**	If YES: Established ethical standards apply. Proceed to 5, 6 and 7 and completion of checklist. If NO/NS: Proceed to 4b).
b) **Low risk** (for a classification of risk types, and definition, see Glossary and Addendum 3 in REC SOP)	**Yes** **X**	**NS**	**No**	If YES/NS: Established ethical standards apply; researcher/ supervisor/promoter must refer the project to the DESC for further guidance. Proceed to 5, 6 and 7 and completion of checklist. If NO: Continue with the checklist.
c) **Medium risk** (for a classification of risk types, and definition, see Glossary and Addendum 3 in REC SOP)	**Yes**	**NS**	**No**	If YES/NS: REC clearance must be obtained; the research project must be referred to the REC. Proceed to 5, 6 and 7 and completion of checklist.

				If NO: continue with the checklist.
d) **High risk** (for a classification of risk types, and definition, see Glossary and Addendum 3 in REC SOP)	**Yes**	**NS**	**No**	If YES/NS: REC clearance must be obtained; the research project must be referred to the REC. Proceed to 5, 6 and 7 and completion of checklist. If NO: Continue with the checklist.
5. The proposed research involves processes regarding the selection of participants in the following categories:				
a) Participants that are subordinate to the person doing the recruitment for the study	**Yes**	**NS**	**No** X	If YES: REC clearance may be required. The DESC must assess and advise. If NO: Continue with the checklist.
b) Third parties are indirectly involved because of the person being studied (e.g. family members of HIV patients, parents or guardians of minors, friends)	**Yes**	**NS**	**No** X	If YES: REC clearance may be required. The DESC must assess and advise. If NO: Continue with the checklist.

6. Steps to ensure established ethical standards are applied (regardless of risk assessment)				
a) **Informed consent**: Appropriate provision has been/will be made for this (either written or oral)	**Yes** X	**NS**	**No**	If YES: Develop and apply protocols and clear with DESC. Continue with checklist. If NS/NO: Attach justification and refer proposal to DESC for further assessment and advice.
b) **Voluntary participation:** Respondents/informants will be informed, inter alia, they have the right to refuse to answer questions and to withdraw from participation at any time	X			
c) **Privacy**: Steps will be taken to ensure personal data of informants will be secured from improper access	X			
d) **Confidentiality and anonymity:** Confidentiality of information and anonymity of respondents/informants will be maintained unless explicitly waived by respondent.	X			
e) **Training:** research assistants/ fieldworkers will be used to collect data, and ethics awareness will be included in their training			X	
f) **Mitigation of potential risk**: Likelihood that mitigation of risk of harm to participants is required is medium/high, and appropriate steps have been/will be taken (e.g. referral for counselling)	**Yes**	**NS**	**No** X	If YES/NS: Develop protocols for submission to DESC. Continue with checklist. If NO: Proceed with checklist.
g) **Access:** Institutional permission is required to gain access to participants and has been/will be secured. Specify here from whom:	**Yes** SPHS WCED	**NS**	**No**	If YES: Develop application for authorisation, clear with DESC and apply.

[If the permission letter required is available, submit it to the DESC. If it is not available, apply for it immediately and indicate to the DESC when it will be expected.]				Continue with checklist. If NS: Refer proposal to DESC for assessment and advice. Continue to 6 (h). If NO: Proceed to 6 (h).
h) **Accountability research***: Institutional permission to gain access to participants poses an obstacle to conduct the research.	**Yes** X	**NS**	**No** X	If YES/NS: Refer proposal to DESC for assessment and advice. Continue with checklist. If NO: continue with checklist.
i) **Public availability of instruments to gather data**: [When applicable] Are the instruments that will be used to gather data available in the public domain?	**Yes** X	**NS**	**No**	If YES or not applicable: proceed with checklist. If NS/NO: Obtain permission to use the instrument(s) and submit letters of permission with the proposal to DESC for assessment and advice Continue with checklist.
j) **Use of psychological tests**: [When applicable] Are the instruments that will be	**Yes**	**NS**	**No**	If YES/NS: Indicate who will administer

used to gather data classified by law as psychological tests?			X	these tests, and whether they are appropriately registered and adequately trained to do so. Provide registration number and professional body. Continue with checklist. If NO or not applicable: Proceed with checklist.
k) **Protecting data from unauthorised access**: Are appropriate measures in place to protect data from unauthorized access? If yes, specify what the measures are:	**Yes** X PC IN PERSONAL POSSESSION	**NS**	**No**	If YES: Specify and proceed with checklist. If NO/NS: Develop and put in place appropriate measures. Continue with checklist.

l) **Unexpected information**: If unexpected, unsolicited data is revealed during the process of research, data will be kept confidential and will only be revealed if required by law.	**Yes** X	**NS**	**No**	If YES: Proceed with checklist. If NO/NS: Consult on this matter with DESC. Continue with checklist.
m) **Emergency situations**: If an unexpected emergency situation is revealed during the research, whether it is caused by my research or not, it will immediately be reported to my supervisor/promoter and Departmental Chair for further advice.	**Yes** X	**NS**	**No**	If YES: Proceed with checklist. If NO/NS: Consult on this matter with DESC. Continue with checklist.
n) **Permission to use archival data**: [When applicable] Is permission granted from the custodian of the archive to use it.	**Yes**	**NS**	**No** NOT APPLICABLE	If YES: Proceed with checklist. If NO/NS: Consult on this matter with DESC. Continue with checklist.
o) **The archive itself does not pose problems**: [When applicable] The initial conditions under which the archive originated allow you as a third party researcher to use the material in the archive.	**Yes**	**NS**	**No** NOT APPLICABLE	If YES, proceed with checklist. If NO/NS: Consult on this matter with DESC. Continue with checklist.
7. Conflict of interest				
Is the researcher aware of any actual or potential conflict of interest in his/her proceeding with this research?	**Yes**	**NS**	**No** X	If YES/NS: Identify concerns, attach details of steps to

				manage them, and refer to DESC for assessment and advice. If NO: No further action required, except signing the declaration and the checklist, and submitting it to the DESC with supporting documentation.

DECLARATION BY RESEARCHER:

I hereby declare that I will conduct my research in compliance with the professional code(s) of ethics and guidelines for ethically responsible research relevant to my field of study as specified in the list herewith attached, AND the 'Framework policy for the assurance and promotion of ethically accountable research at Stellenbosch University', even if my research poses minimal or low ethical risk.

ZAYD WAGHID	
Print name of Researcher	**Signature of Researcher**
Date **23 April 2013 (First Application)**	**Z Waghid**

PROF. BERTE VAN WYK	
Print name of Supervisor	**Signature of Supervisor**
Date	

DECISION OF DESC

Referral to Research Ethics Committee: Yes / No

[In the case of a referral to the RESEARCH ETHICS COMMITTEE, this checklist and its supporting documentation should be submitted, as well as the full application for ethics review, together with its supporting documentation, avoiding unnecessary duplication of documentation. Also list the ethical risks that are related to the research proposal that is submitted for review, together with the DESC's proposals to avoid or mitigate these ethical risks. Clearly indicate in a note exactly what ethical clearance is requested for.]

If no referral is required, state any DESC conditions/stipulations subject to which the research may proceed (on separate page if space below is too limited): *[Or stretch table below if required]*

Any ethical issues that need to be highlighted?	**Why are these issues important?**	**What must/could be done to minimize the ethical risk?**

Print name of Departmental Chair	**Signature of Departmental Chair**
Date	

Print name of second member of DESC	**Signature of second member of DESC**

Date	

DOCUMENTS TO BE PROPERLY FILED IN THE DEPARTMENT AND (E-) COPIES SEND TO SU RESEARCH ETHICS COMMITTEE OFFICE. ON RECEIPT OF THIS COPY, THE RESEARCH ETHICS COMMITTEE SECRETARIAT WILL ISSUE A RESEARCH ETHICS COMMITTEE REGISTRATION NUMBER.

Note: Departments are requested to provide staff members and students with a list of professional Code(s) of ethics and guidelines for ethically responsible research relevant to their field of study on which they can indicate by signature that they have familiarised themselves with it. The last item in the list should be the 'Framework policy for the assurance and promotion of ethically accountable research at Stellenbosch University'.

With thanks to the Department of Sociology and Social Anthropology, Stellenbosch University for the initial concept.

Appendix III: Application to Pursue Research at the School

5 April 2013

The Secretary of the School Governing Body
South Peninsula High School

Dear Mrs Bezuidenhout

I am currently registered for the PhD (2013) in the Department of Education Policy Studies under the supervision of Prof. Berte van Wyk. The title of my research is: 'A Discourse Analysis of Education for Social Justice Focusing on Sustainable Development, Equality and Economic Development'. This doctoral study requires that I do limited research with Grade 11 Economics learners in a classroom.

I request that you consider granting me permission to pursue the empirical component of my doctoral research. I hope to contribute towards improving the teaching and learning of Economics in the FET phase through this study.

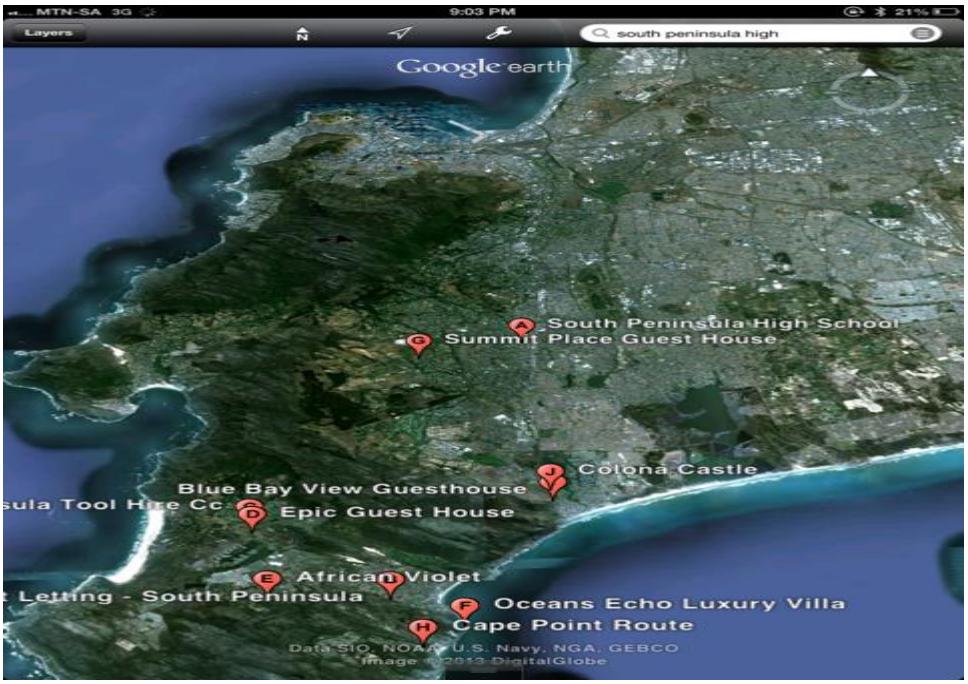
My proposal is attached for your perusal.

Yours sincerely

Zayd Waghid

Appendix IV: Location of School

Map of Southern Suburbs:



Appendix VI: Learner Transcripts

Zayd Waghid: What in your view involves learning about education for social justice?

Andrea Arendse: I think it is important because it improves our education in a just society. We learn how to develop our society, the standard of living, our economy and everything else in society like the environment. Learning about this teaches us to live substantial lives. We can create employment, reduce poverty and could also reduce the crime rate in our country.

Zayd Waghid: How has your knowledge of the economy, society and the markets improved?

Staci Watson: Well sir I have always been interested in the commerce field so when I started economics, I started it with the goal to learn more about our economy, and also to learn what I can do as an individual to boost the economy. My knowledge has vastly improved because Economics not only deals with the subject on its own it also deals with a vast number of subjects. I have learnt that even though we are on the right track we still have a long way to go to be on par with international standards and to be considered a first world country. With society I think that the redress programmes that are in place are a good start but putting methods into place is not going to sufficient. The hard work comes where you have to actually like go out there and fulfil what you started. With markets I learnt the different types of markets and it is very interesting and I enjoy economics.

Zayd Waghid: How have your analytical skills to reason and evaluate improved?

Siham Allie: As an economics student we don't take things as it is (sic), we ask questions and do research on economic issues. So economics has helped me analyse our country's economic status and with my economics knowledge I can also understand it.

Zayd Waghid: How have you become more aware of improving the living standard of people in society?

Samantha Thompson: I have become more aware through educational skills and organisations within society and I also that think that all citizens have an important role to play in improving the standard of living in society. I have learnt that education is the key to improving the standard of living of people because without it they won't have access to basic needs and also they won't be able to provide for their future. In my opinion I think that education is the wealth of a successful nation.

Zayd Waghid: How can you now deal better with contemporary societal, economic and political issues?

Aaqeelah Davids: Thanks to doing Economics with you sir I am now more aware of the contemporary economic, political and social issues around the world. Through your teachings I have learnt about sustainable development, globalisation and so forth. By learning about all these new and interesting things I can inform others of what is happening around the world. I can also influence people to start groups to fight for social justice and to lead to peace and combat global warming and so forth.

Zayd Waghid: What in your view involves learning about education for social justice?

Ricardo van der Rheede: In my opinion learning about social justice in education is important because it makes everyone aware. It also educates others about equality; respect for one another in a socially just environment. It also facilitates a change towards a greater democracy within society.

Zayd Waghid: How has your knowledge of the economy, society and the markets improved?

Suleiman Olday: Morning sir my knowledge of the economy, society and the markets has improved to the extent where I can now not only see and notice the changes in the economy and the current economic situations but I can also understand what the causes and consequences are. I have also learnt about these effects on everyday life.

Zayd Waghid: How have your analytical skills to reason and evaluate improved?

Chad Lee Paulse: Good morning Sir that's a good question since I started Economics in Grade 10. I began to reason things in a very different way. I started thinking about how things would affect other than just me. That would affect others peoples' lives and what I could do to make things better for other people and if I make life better for myself how would it affect someone else's life. Would it make it better or worse?

Zayd Waghid: How have you become more aware of improving the living standard of people in society?

Levi Niekerk: I have become more aware of the living standards once I have seen the conditions poor people are living in. In order for living standards of people to improve, poverty needs to decrease in order for more residents to receive employment. Also through improving the of quality education by developing new Universities, training colleges and so forth would subsequently improve employment. This improvement would result in people earning a decent wage or salary so that they would be able to provide for their basic needs.

Zayd Waghid: How can you now deal better with contemporary societal, economic and political issues?

Darren Govender: Mr Waghid I think that one of the aims and designated goals of the new Economics curriculum was to present the information in a manner that would allow students to form their own analytical and critical opinions about these issues. To a certain extent I think that the department has been successful in this respect, because now when I hear of these issues I am able to contribute relevant information whether in the classroom or outside.

Appendix VII: Analyses of Facebook Screenshots of Learners' Comments

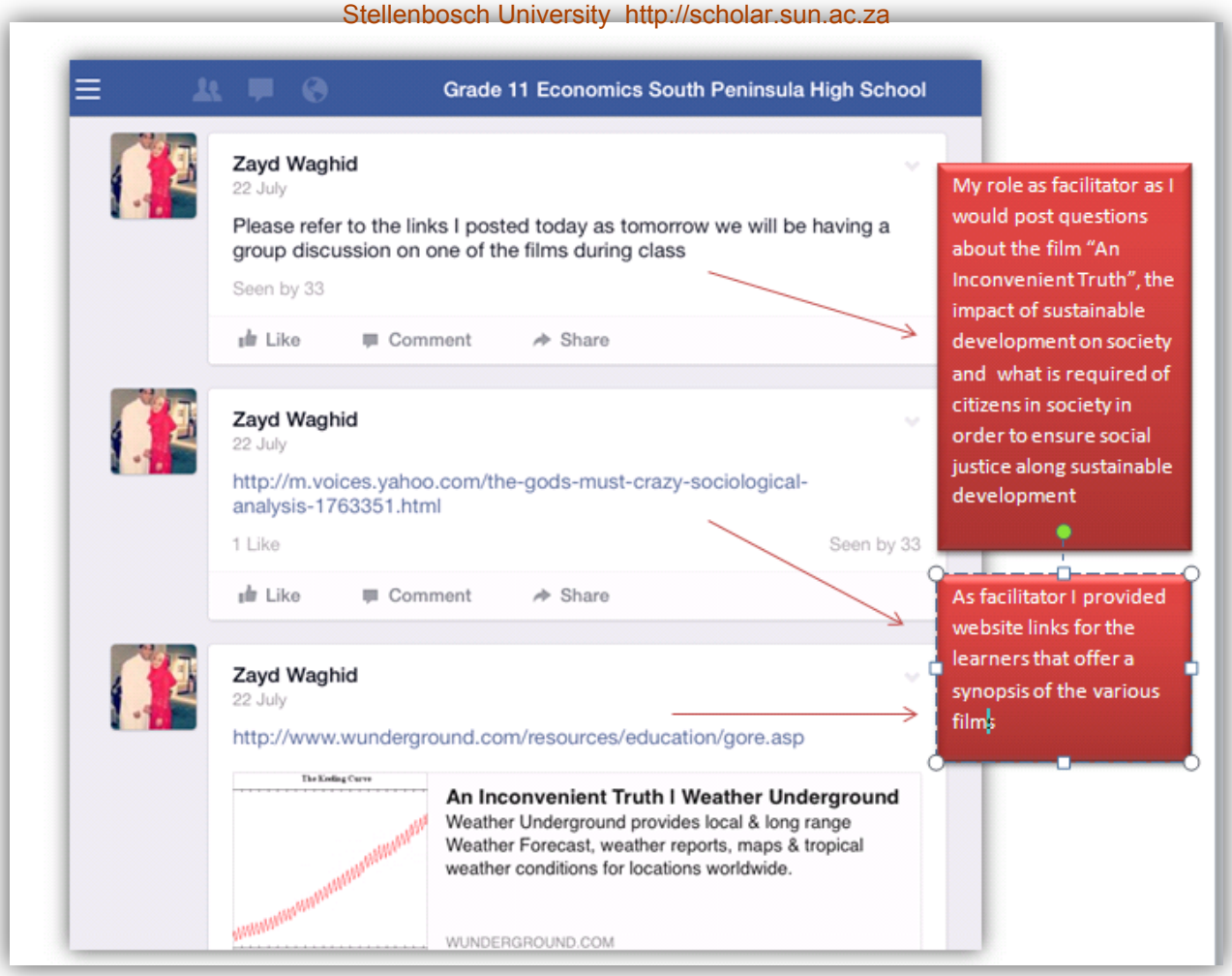
Learning goals of the Economics curriculum

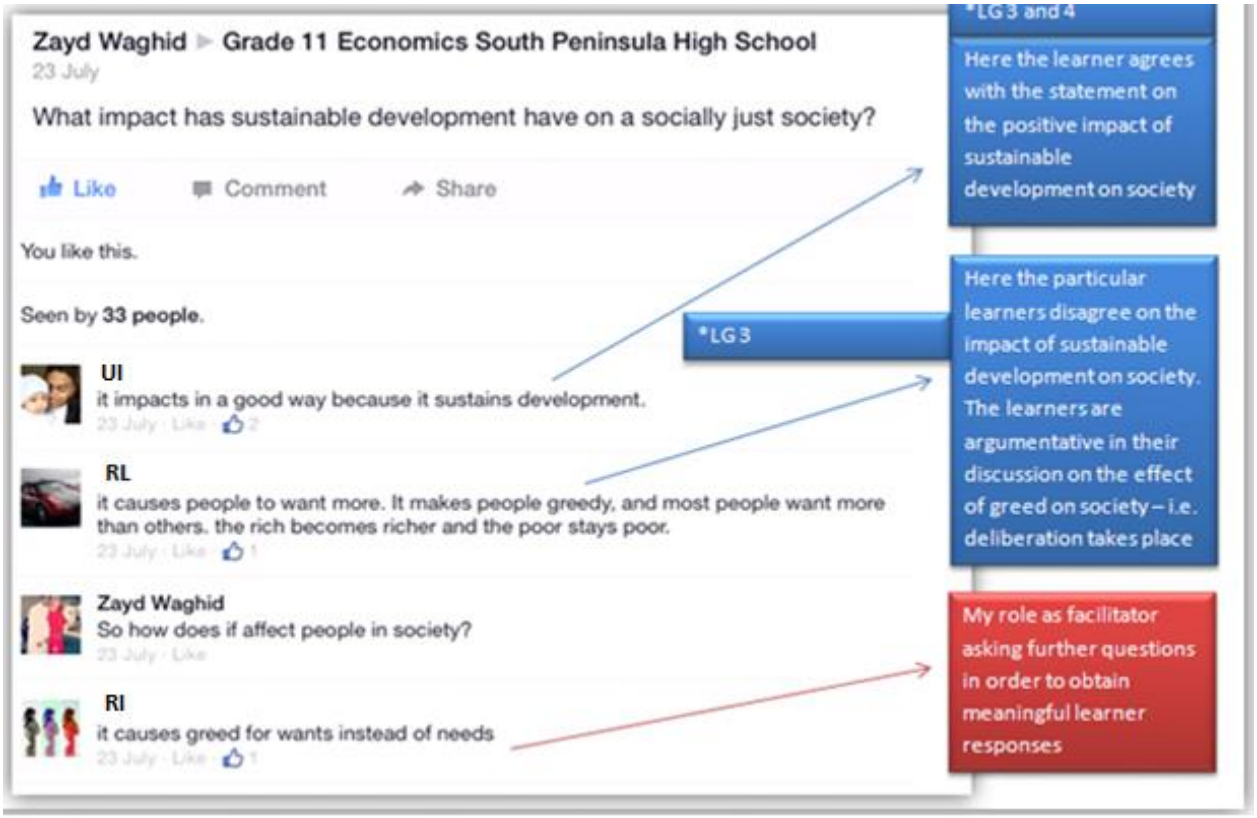
Learning Goal 1 – the learner is able to demonstrate knowledge, critical understanding and application of the principles, processes and practices of the economy

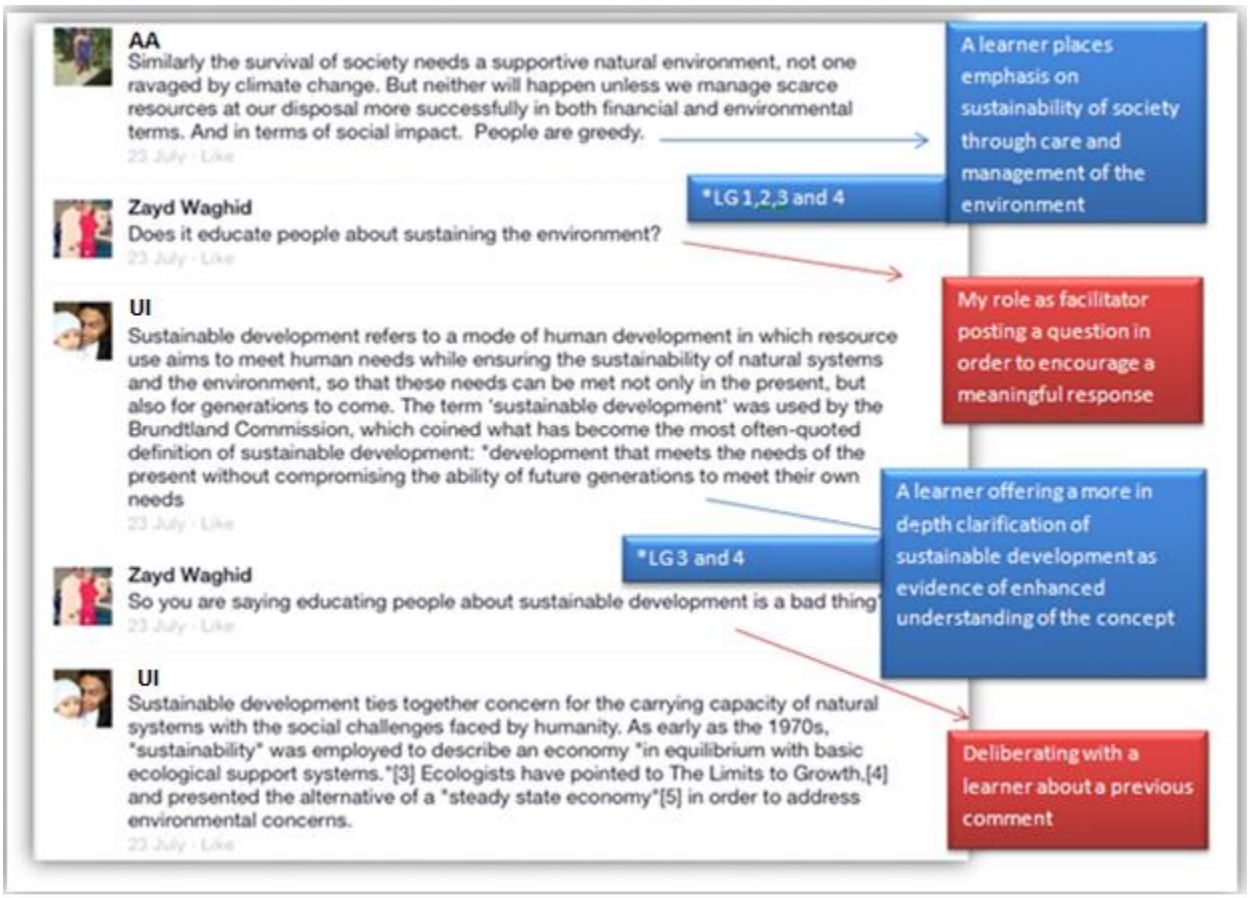
Learning Goal 2 – the learner is able to demonstrate knowledge, understanding and the appropriate skills in analysing the dynamics of markets

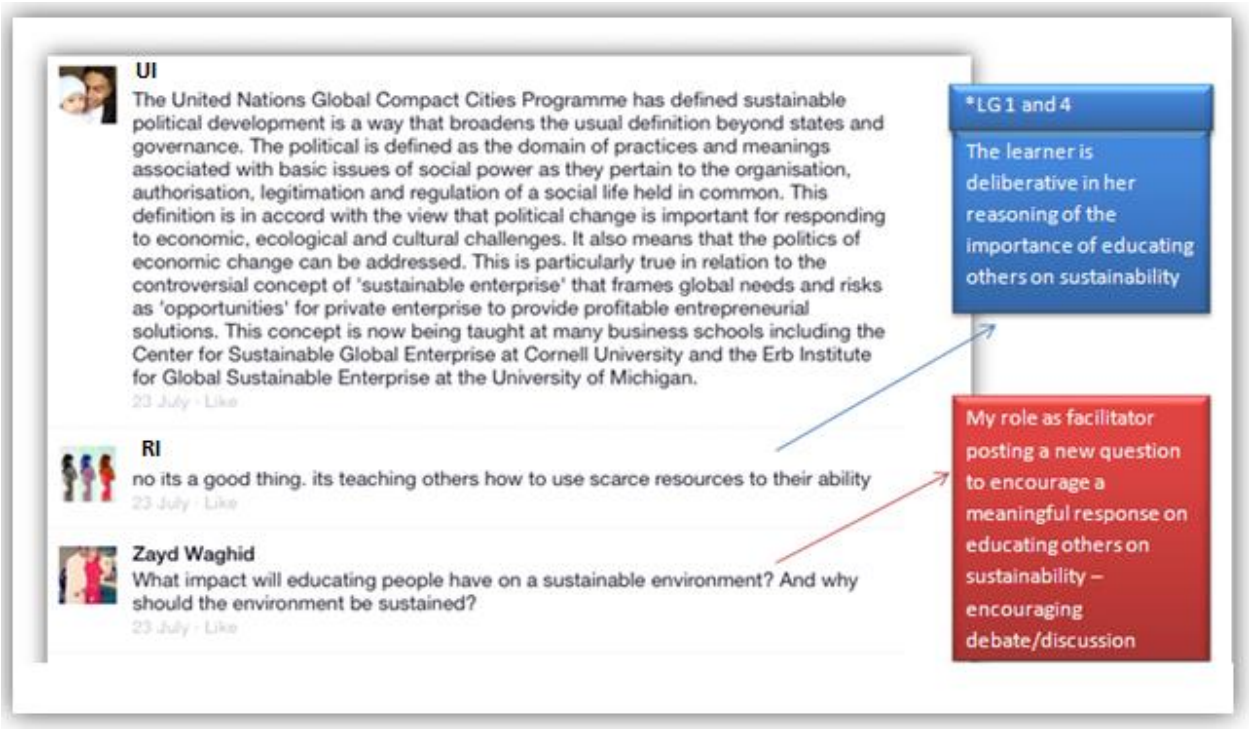
Learning Goal 3 – the learner is able to demonstrate knowledge, understanding and critical awareness of the policies and practices underpinning the improvement of the standard of living

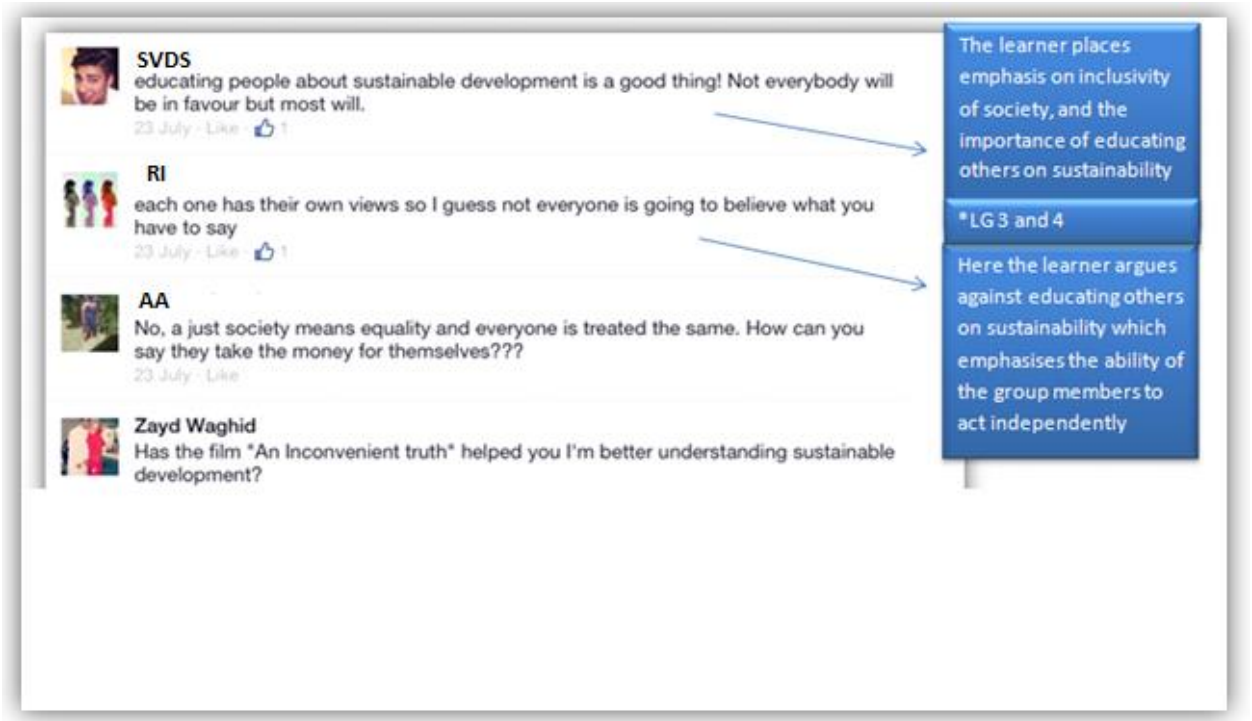
Learning Goal 4 – the learners is able to demonstrate knowledge, understanding and critical awareness, and apply a range of skills in dealing with contemporary economic issues

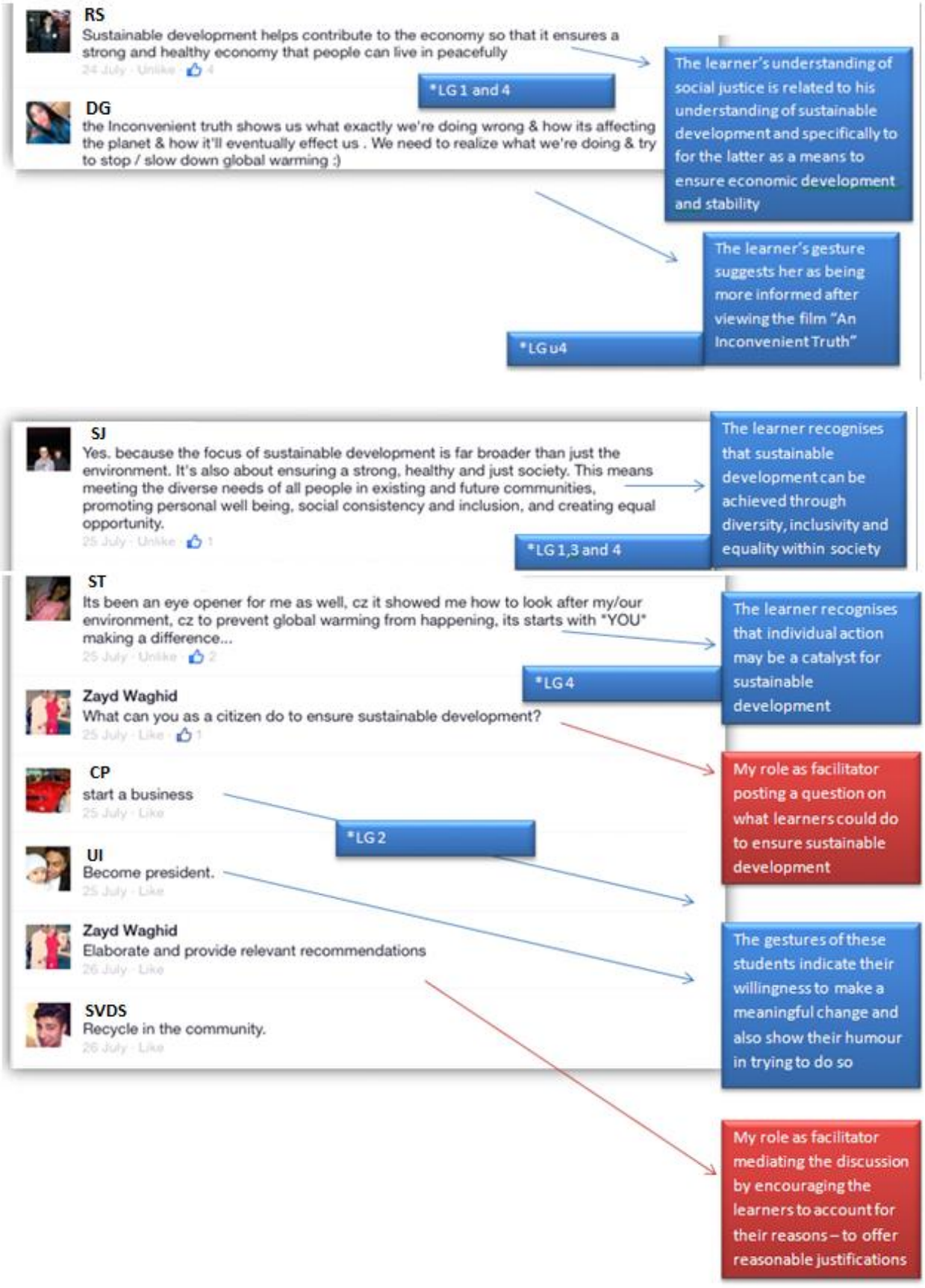


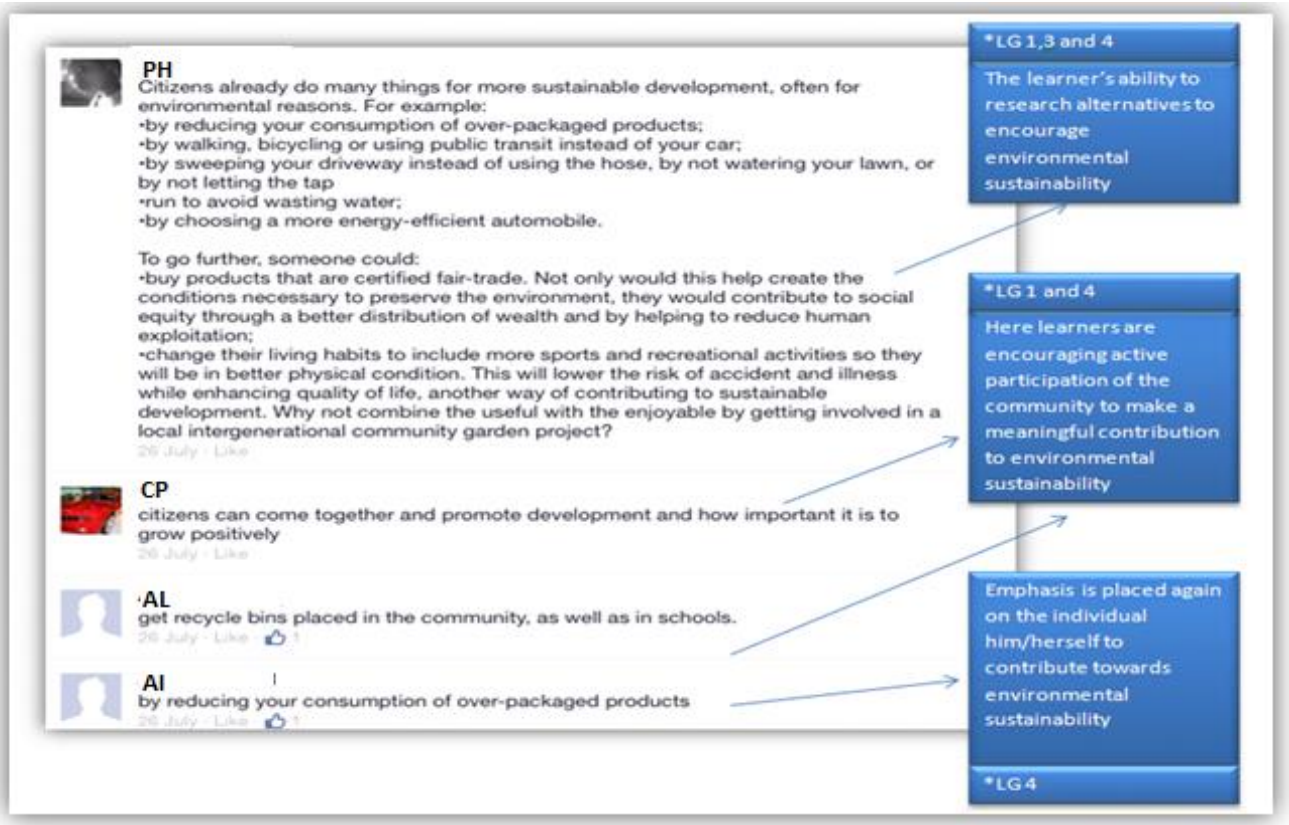


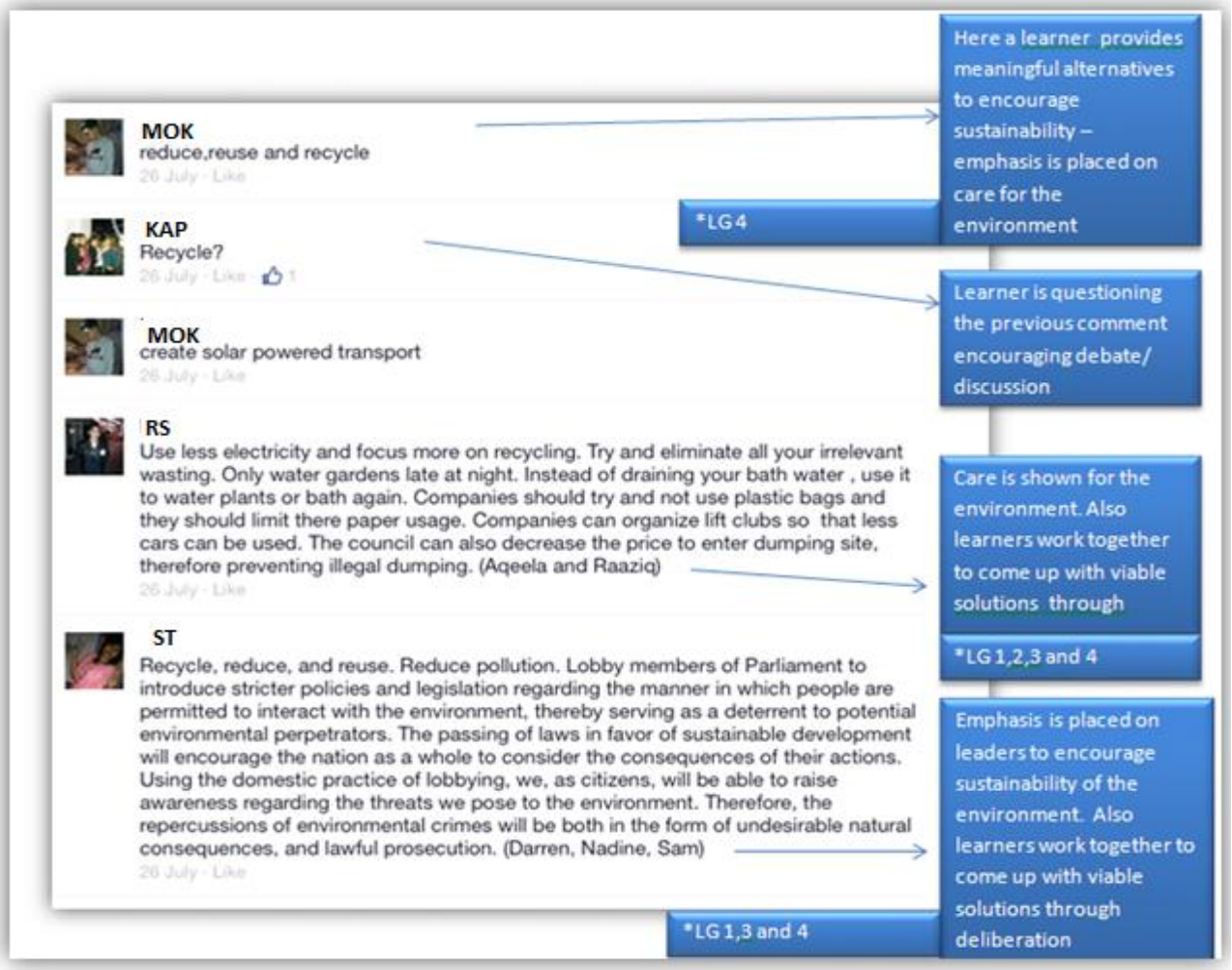

AA
Similarly the survival of society needs a supportive natural environment, not one ravaged by climate change. But neither will happen unless we manage scarce resources at our disposal more successfully in both financial and environmental terms. And in terms of social impact. People are greedy.
23 July · Like
A learner places emphasis on sustainability of society through care and management of the environment
*LG 1,2,3 and 4
Zayd Waghid
Does it educate people about sustaining the environment?
23 July · Like
My role as facilitator posting a question in order to encourage a meaningful response
UI
Sustainable development refers to a mode of human development in which resource use aims to meet human needs while ensuring the sustainability of natural systems and the environment, so that these needs can be met not only in the present, but also for generations to come. The term 'sustainable development' was used by the Brundtland Commission, which coined what has become the most often-quoted definition of sustainable development: "development that meets the needs of the present without compromising the ability of future generations to meet their own needs
23 July · Like
A learner offering a more in depth clarification of sustainable development as evidence of enhanced understanding of the concept
*LG 3 and 4
Zayd Waghid
So you are saying educating people about sustainable development is a bad thing
23 July · Like
UI
Sustainable development ties together concern for the carrying capacity of natural systems with the social challenges faced by humanity. As early as the 1970s, "sustainability" was employed to describe an economy "in equilibrium with basic ecological support systems."[3] Ecologists have pointed to The Limits to Growth,[4] and presented the alternative of a "steady state economy"[5] in order to address environmental concerns.
23 July · Like
Deliberating with a learner about a previous comment

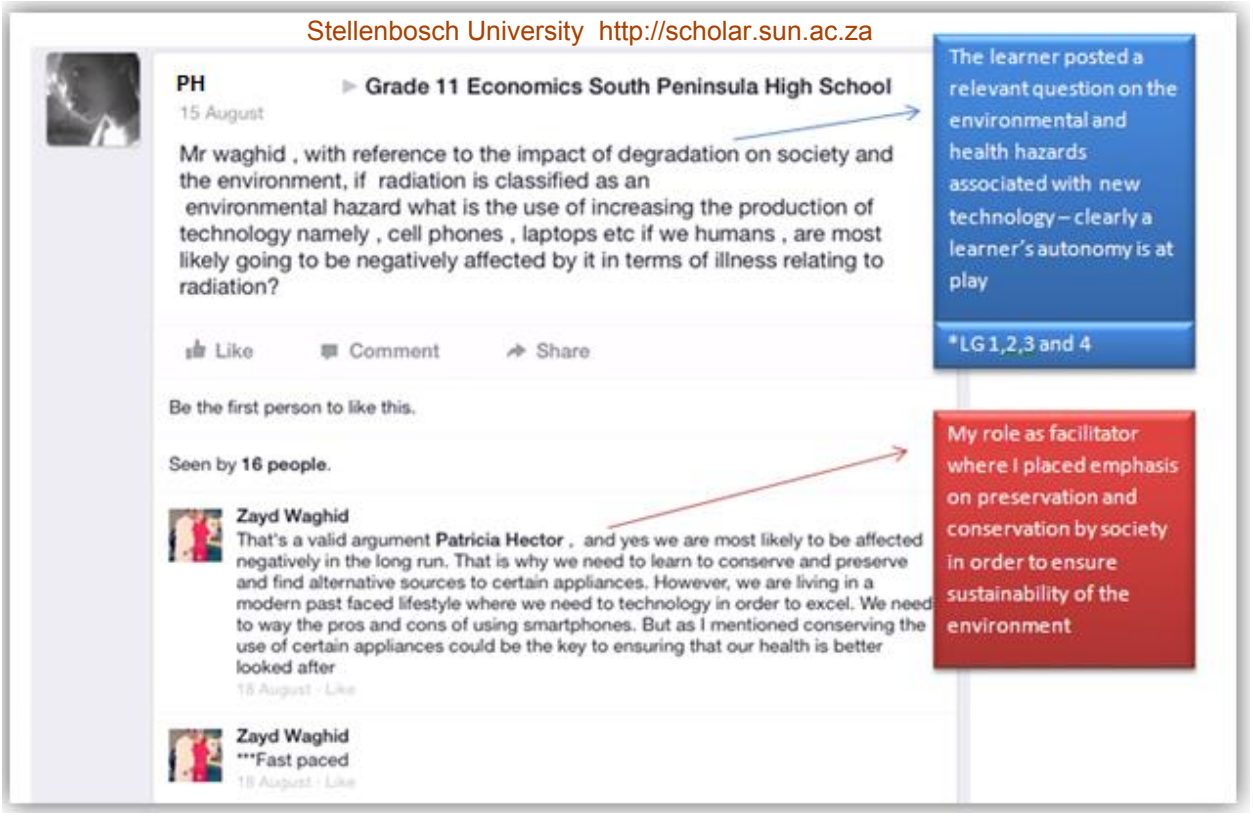

UI
The United Nations Global Compact Cities Programme has defined sustainable political development is a way that broadens the usual definition beyond states and governance. The political is defined as the domain of practices and meanings associated with basic issues of social power as they pertain to the organisation, authorisation, legitimation and regulation of a social life held in common. This definition is in accord with the view that political change is important for responding to economic, ecological and cultural challenges. It also means that the politics of economic change can be addressed. This is particularly true in relation to the controversial concept of 'sustainable enterprise' that frames global needs and risks as 'opportunities' for private enterprise to provide profitable entrepreneurial solutions. This concept is now being taught at many business schools including the Center for Sustainable Global Enterprise at Cornell University and the Erb Institute for Global Sustainable Enterprise at the University of Michigan.
23 July · Like
*LG 1 and 4
The learner is deliberative in her reasoning of the importance of educating others on sustainability
RI
no its a good thing. its teaching others how to use scarce resources to their ability
23 July · Like
My role as facilitator posting a new question to encourage a meaningful response on educating others on sustainability – encouraging debate/discussion
Zayd Waghid
What impact will educating people have on a sustainable environment? And why should the environment be sustained?
23 July · Like

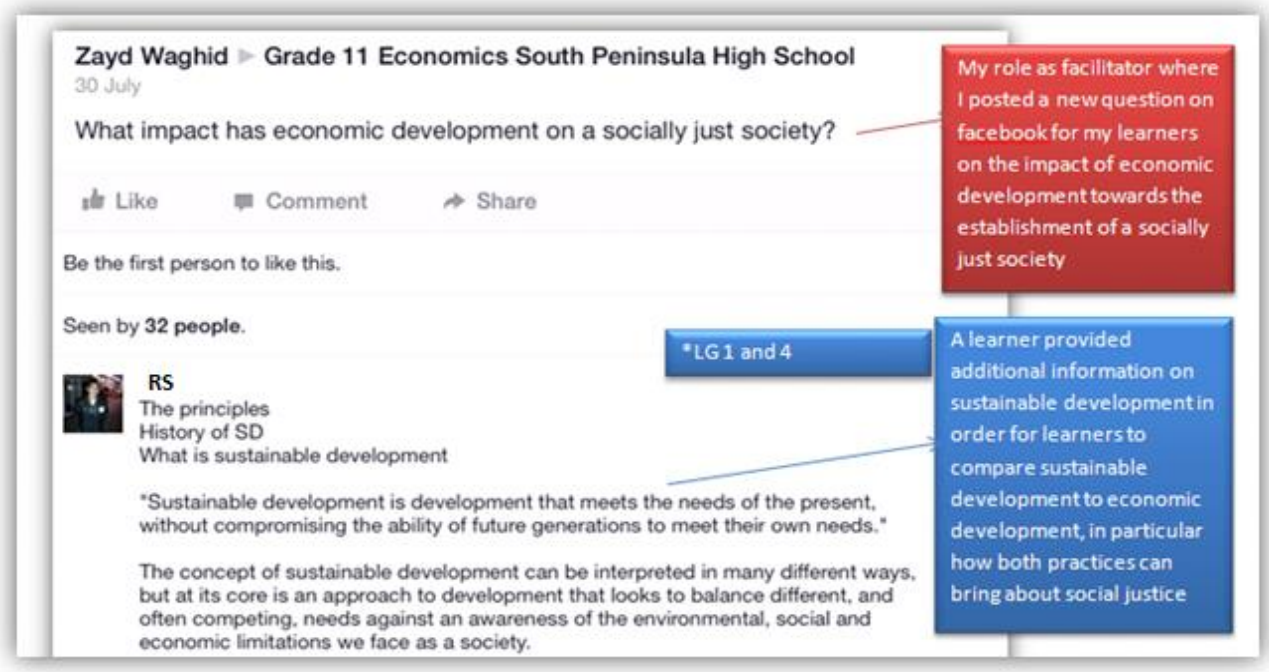


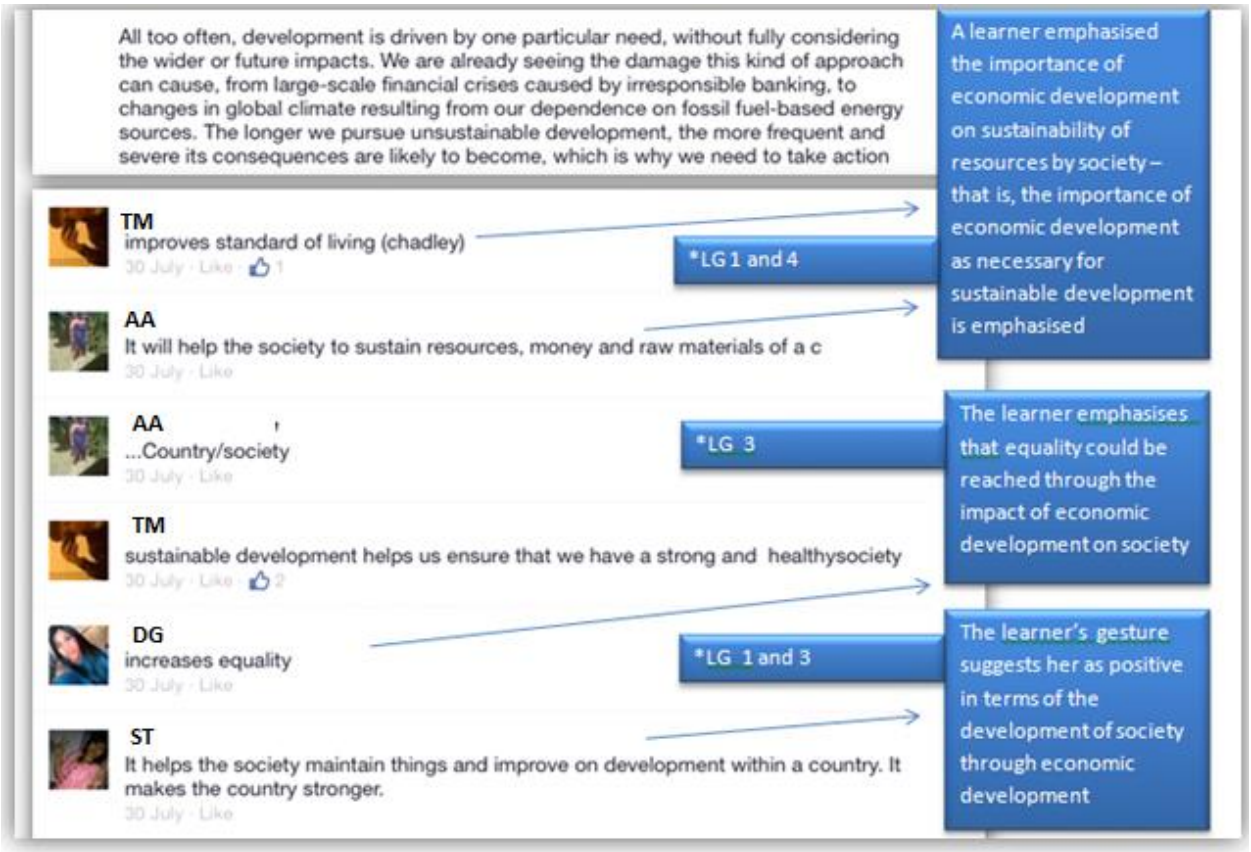


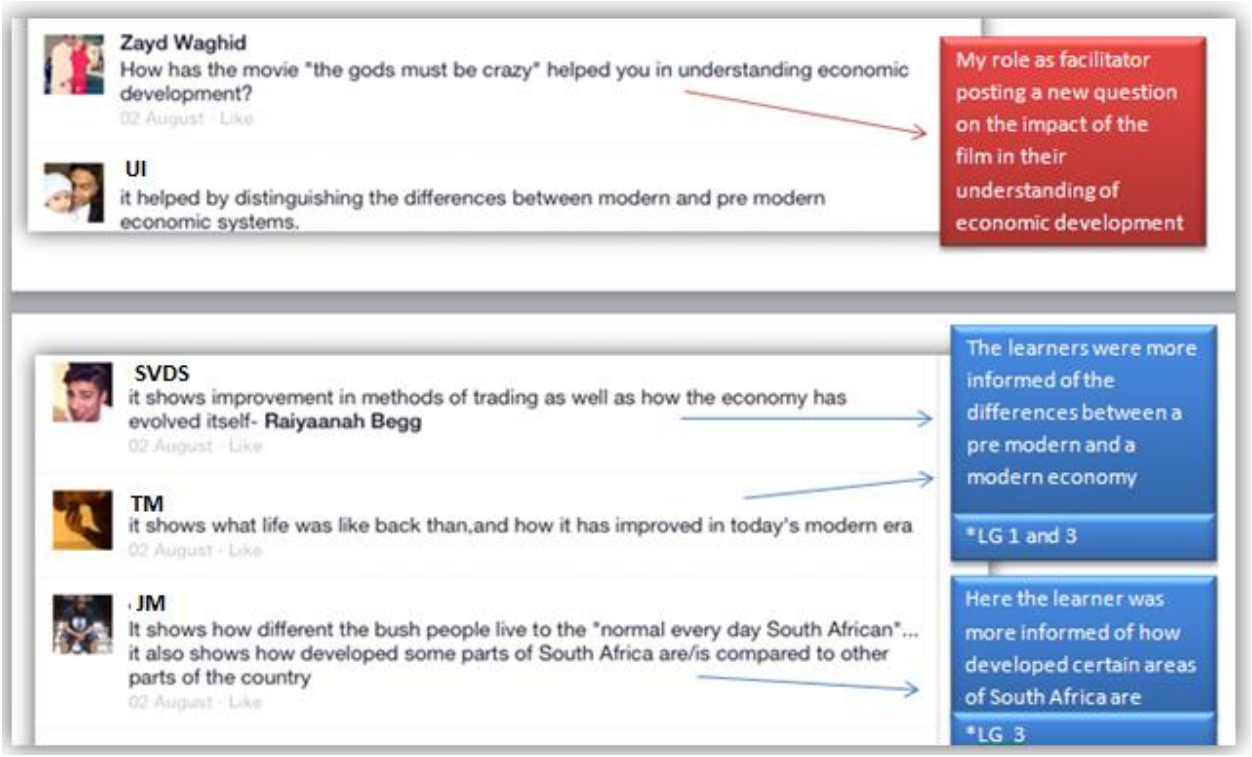

PH
Citizens already do many things for more sustainable development, often for environmental reasons. For example:
•by reducing your consumption of over-packaged products;
•by walking, bicycling or using public transit instead of your car;
•by sweeping your driveway instead of using the hose, by not watering your lawn, or by not letting the tap
•run to avoid wasting water;
•by choosing a more energy-efficient automobile.
To go further, someone could:
•buy products that are certified fair-trade. Not only would this help create the conditions necessary to preserve the environment, they would contribute to social equity through a better distribution of wealth and by helping to reduce human exploitation;
•change their living habits to include more sports and recreational activities so they will be in better physical condition. This will lower the risk of accident and illness while enhancing quality of life, another way of contributing to sustainable development. Why not combine the useful with the enjoyable by getting involved in a local intergenerational community garden project?
CP
citizens can come together and promote development and how important it is to grow positively
AL
get recycle bins placed in the community, as well as in schools.
AI
by reducing your consumption of over-packaged products
*LG 1,3 and 4
The learner's ability to research alternatives to encourage environmental sustainability
*LG 1 and 4
Here learners are encouraging active participation of the community to make a meaningful contribution to environmental sustainability
Emphasis is placed again on the individual him/herself to contribute towards environmental sustainability
*LG 4

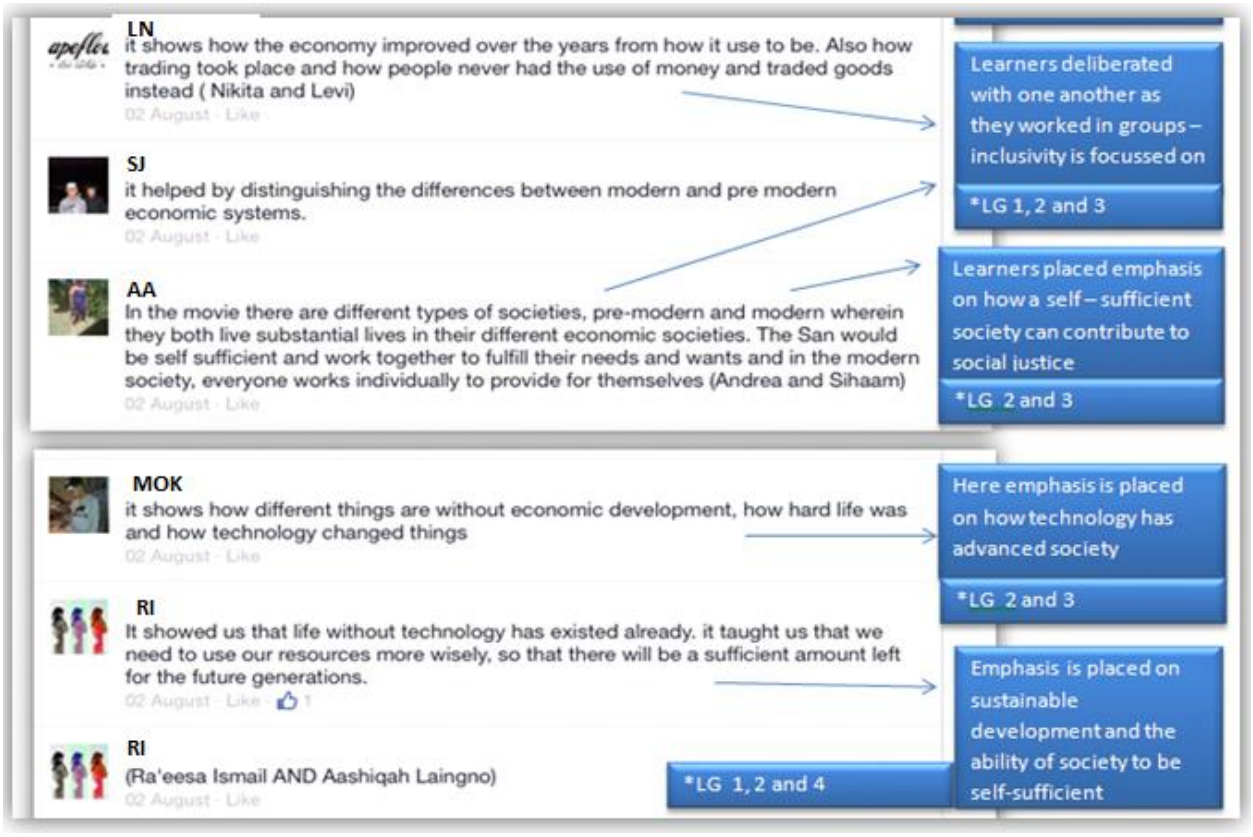

MOK
reduce,reuse and recycle
KAP
Recycle?
MOK
create solar powered transport
RS
Use less electricity and focus more on recycling. Try and eliminate all your irrelevant wasting. Only water gardens late at night. Instead of draining your bath water , use it to water plants or bath again. Companies should try and not use plastic bags and they should limit there paper usage. Companies can organize lift clubs so that less cars can be used. The council can also decrease the price to enter dumping site, therefore preventing illegal dumping. (Aqeela and Raaziq)
ST
Recycle, reduce, and reuse. Reduce pollution. Lobby members of Parliament to introduce stricter policies and legislation regarding the manner in which people are permitted to interact with the environment, thereby serving as a deterrent to potential environmental perpetrators. The passing of laws in favor of sustainable development will encourage the nation as a whole to consider the consequences of their actions. Using the domestic practice of lobbying, we, as citizens, will be able to raise awareness regarding the threats we pose to the environment. Therefore, the repercussions of environmental crimes will be both in the form of undesirable natural consequences, and lawful prosecution. (Darren, Nadine, Sam)
*LG 4
Here a learner provides meaningful alternatives to encourage sustainability – emphasis is placed on care for the environment
Learner is questioning the previous comment encouraging debate/ discussion
Care is shown for the environment. Also learners work together to come up with viable solutions through
*LG 1,2,3 and 4
*LG 1,3 and 4
Emphasis is placed on leaders to encourage sustainability of the environment. Also learners work together to come up with viable solutions through deliberation

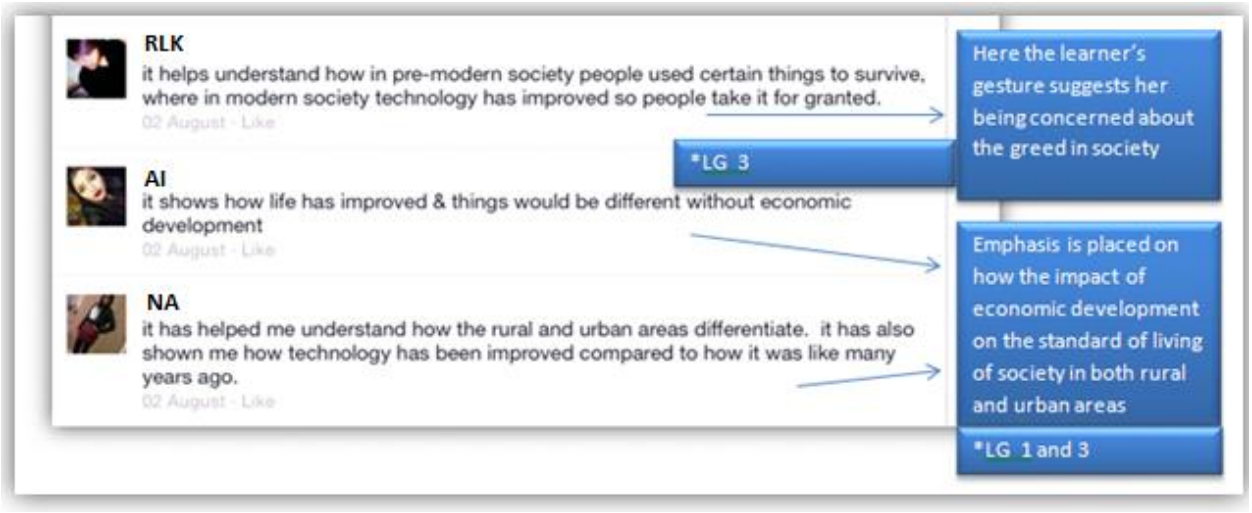


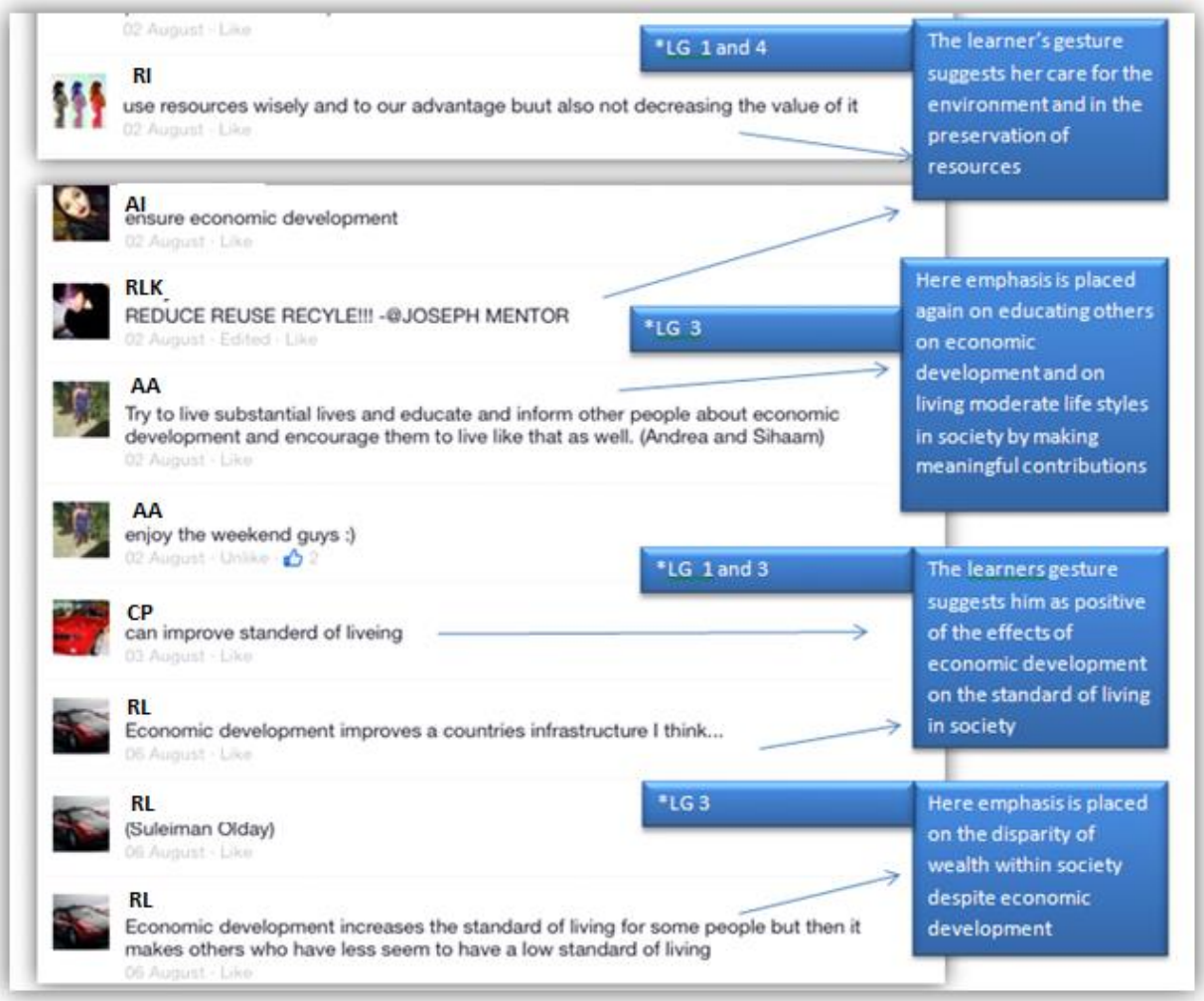


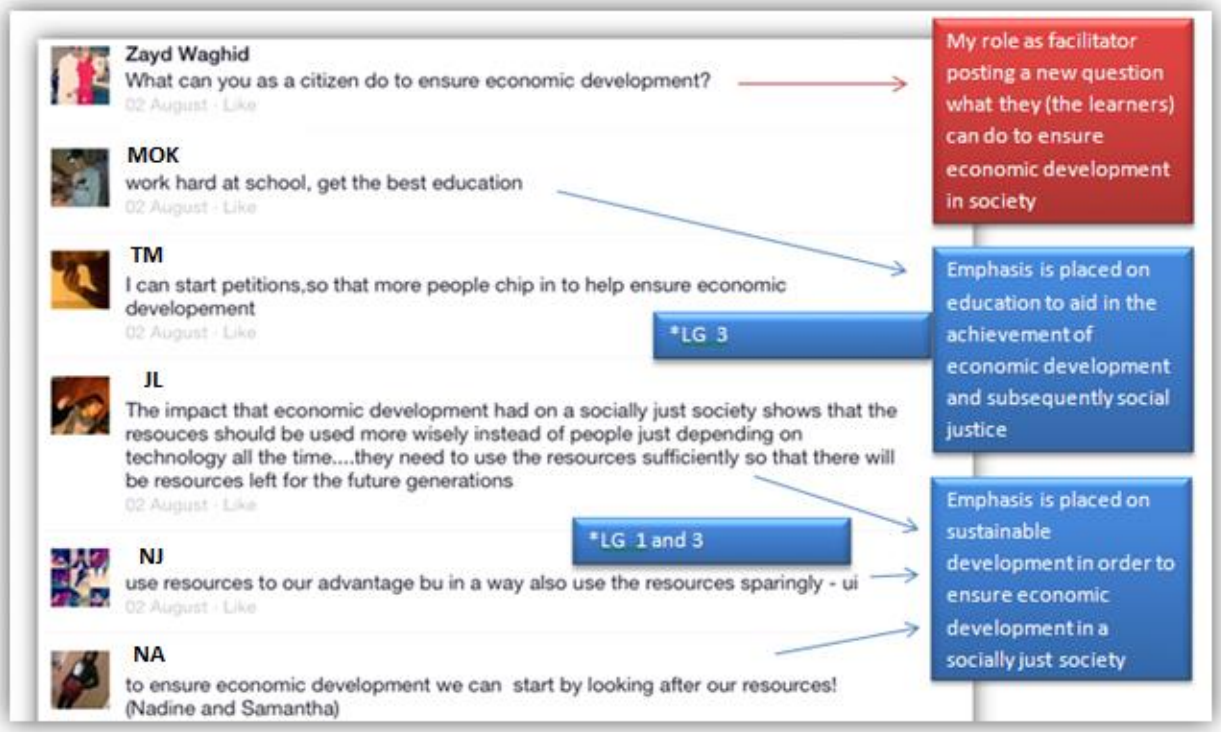


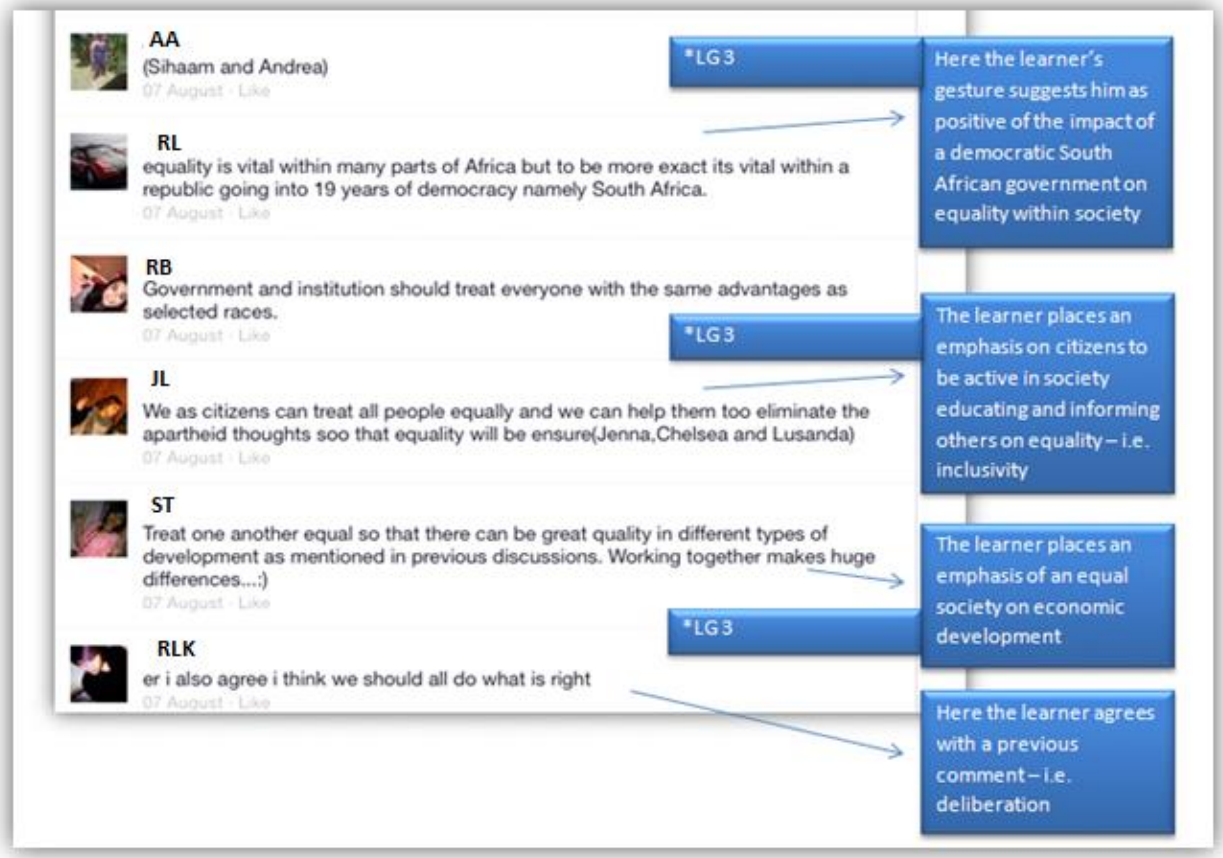


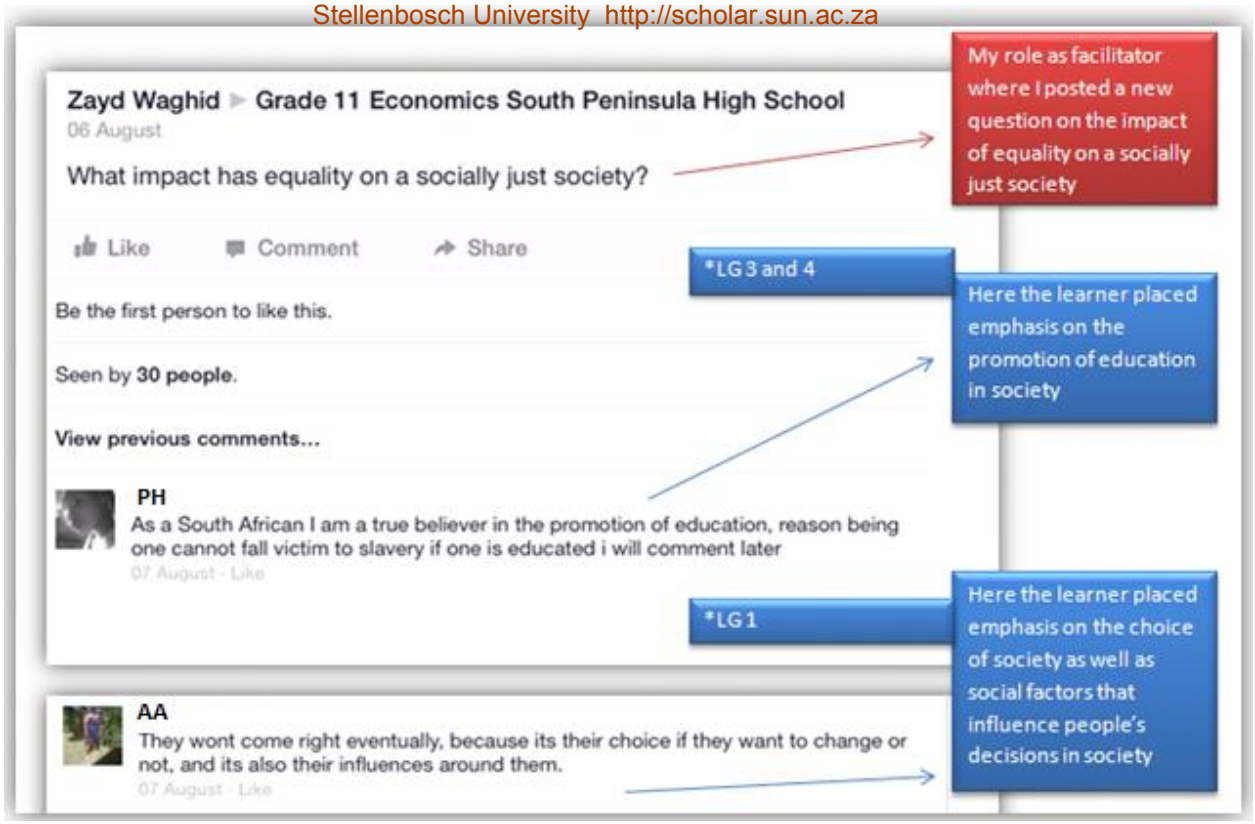


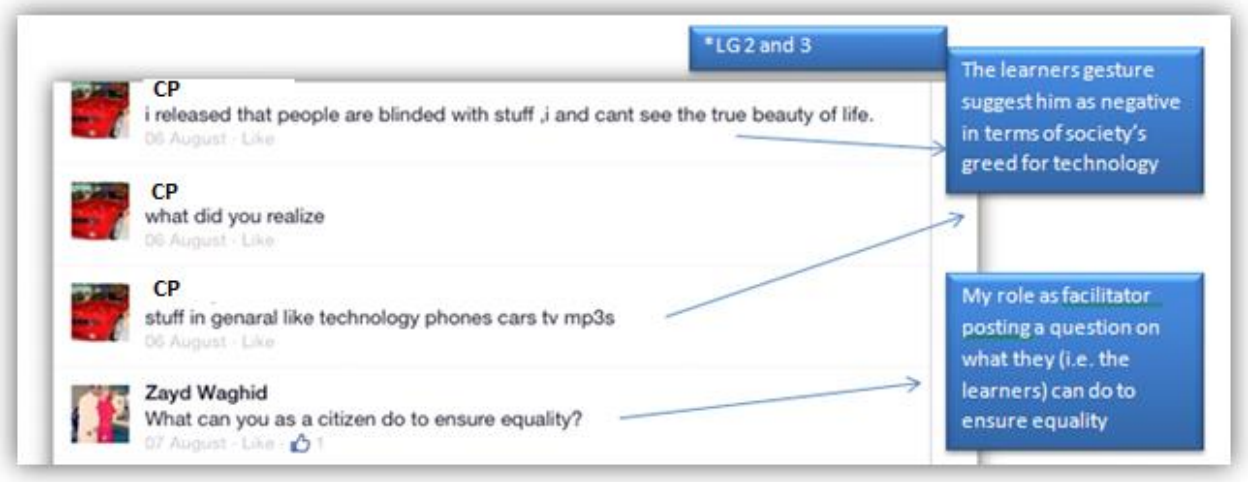


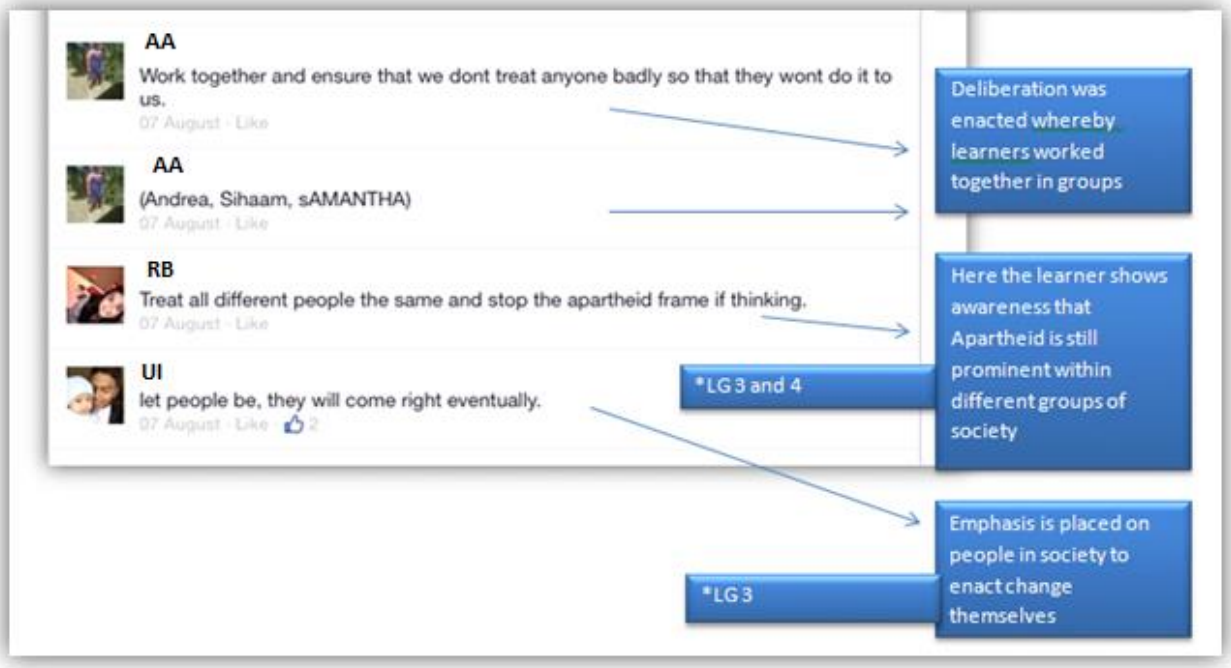


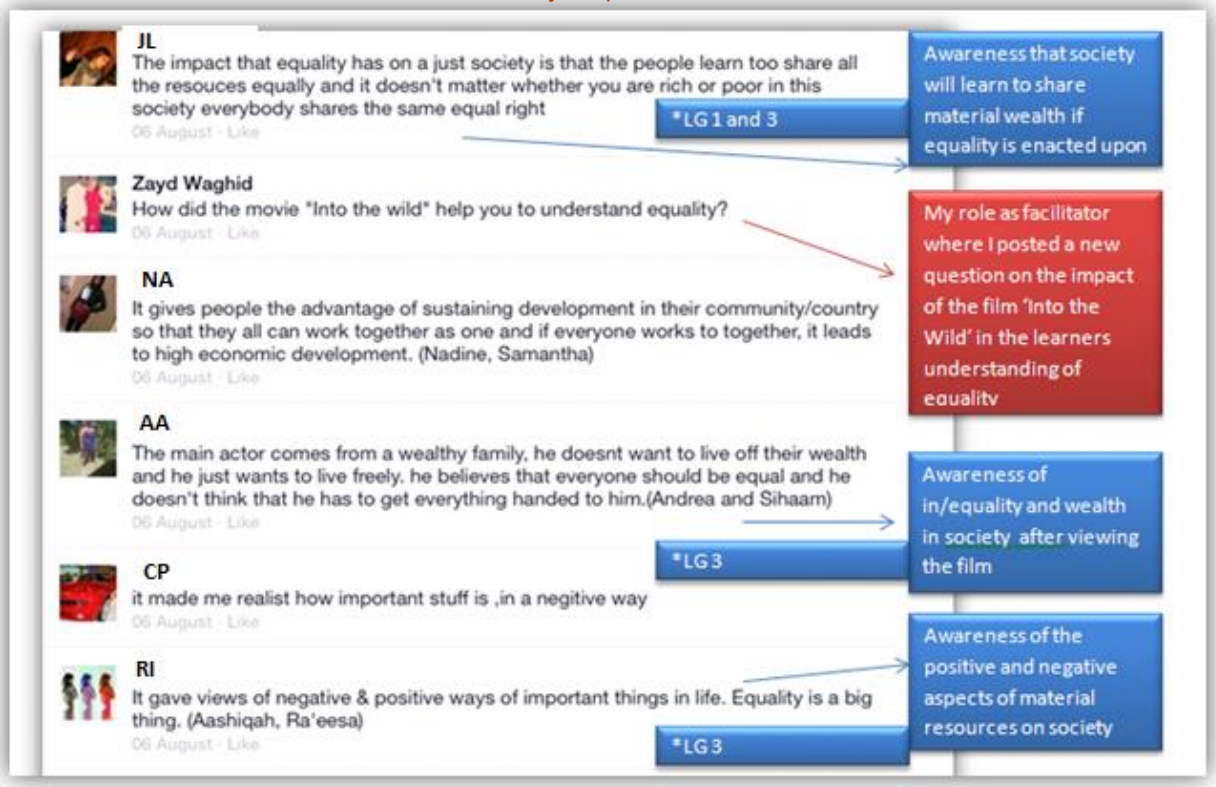


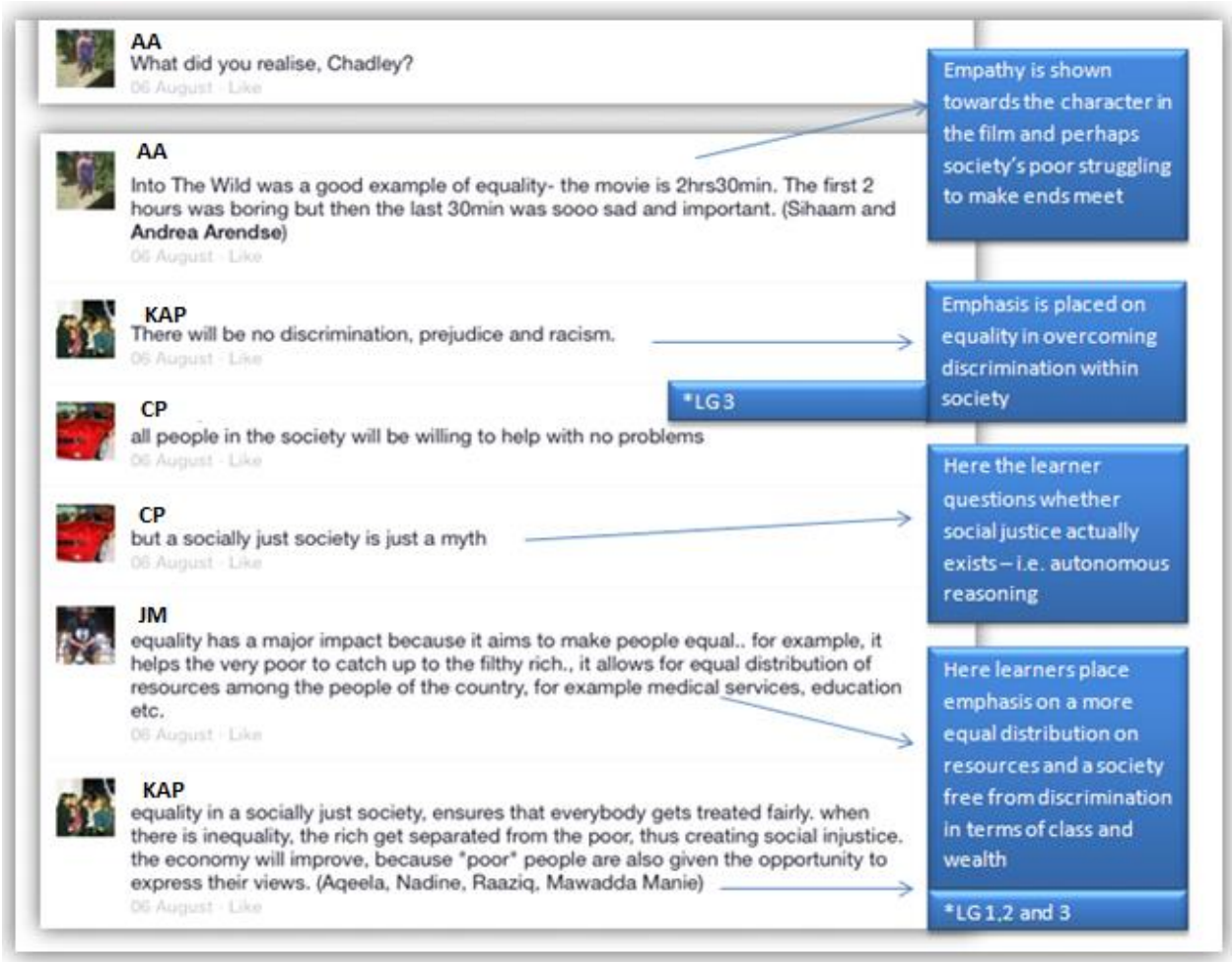


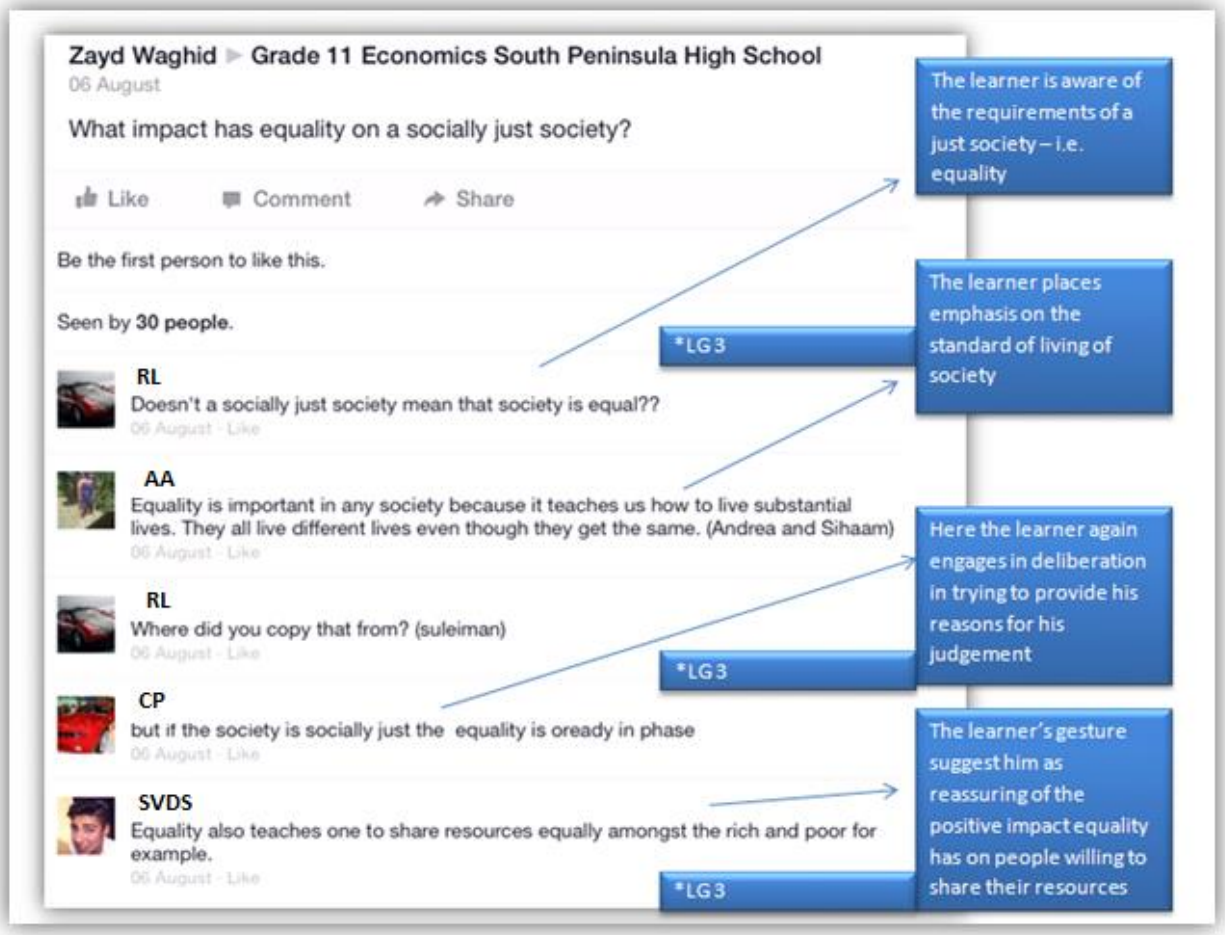


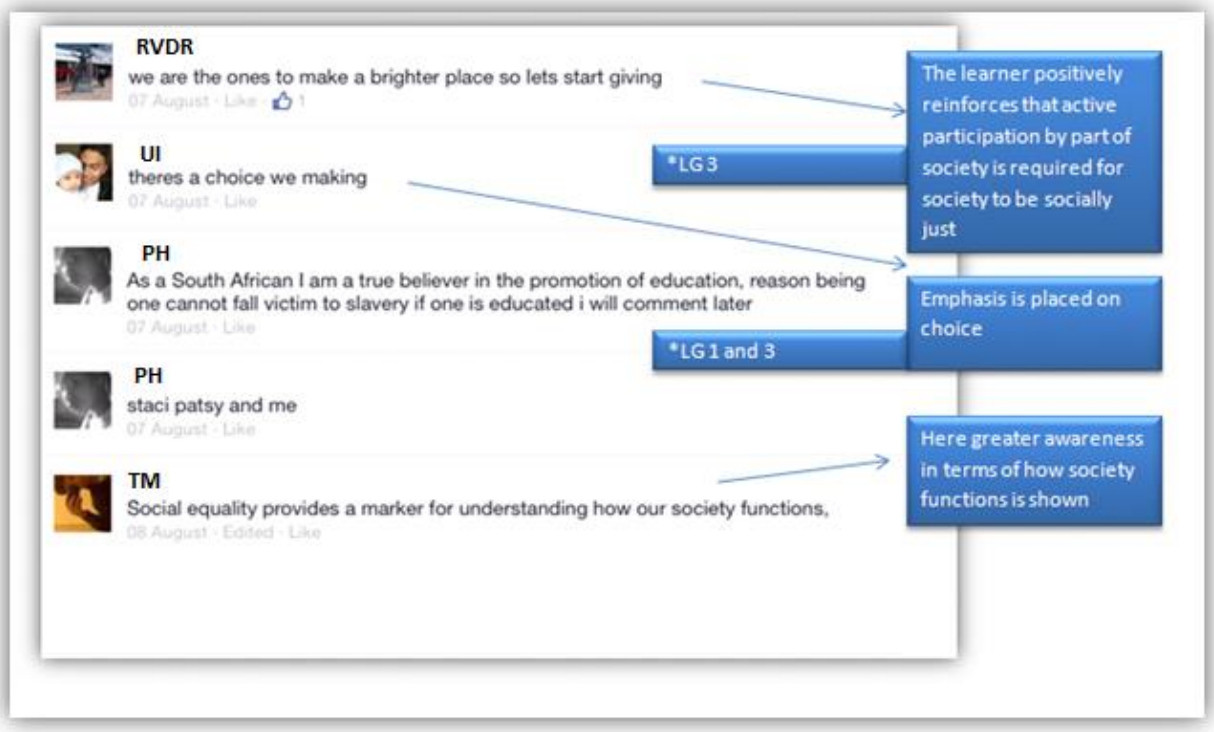









Zayd Waghid ▶ Grade 11 Economics South Peninsula High School
06 August
What impact has equality on a socially just society?
Like
Comment
Share
Be the first person to like this.
Seen by 30 people.
RL
Doesn't a socially just society mean that society is equal??
06 August · Like
AA
Equality is important in any society because it teaches us how to live substantial lives. They all live different lives even though they get the same. (Andrea and Sihaam)
06 August · Like
RL
Where did you copy that from? (suleiman)
06 August · Like
CP
but if the society is socially just the equality is oready in phase
06 August · Like
SVDS
Equality also teaches one to share resources equally amongst the rich and poor for example.
06 August · Like
*LG 3
*LG 3
*LG 3
The learner is aware of the requirements of a just society – i.e. equality
The learner places emphasis on the standard of living of society
Here the learner again engages in deliberation in trying to provide his reasons for his judgement
The learner's gesture suggest him as reassuring of the positive impact equality has on people willing to share their resources


RVDR
we are the ones to make a brighter place so lets start giving
07 August · Like · 1
UI
theres a choice we making
07 August · Like
PH
As a South African I am a true believer in the promotion of education, reason being one cannot fall victim to slavery if one is educated i will comment later
07 August · Like
PH
staci patsy and me
07 August · Like
TM
Social equality provides a marker for understanding how our society functions,
08 August · Edited · Like
*LG 3
*LG 1 and 3
The learner positively reinforces that active participation by part of society is required for society to be socially just
Emphasis is placed on choice
Here greater awareness in terms of how society functions is shown

DEPARTMENTAL AND RESEARCH ETHICS COMMITTEE FORMS: VIII

SUMMARY OF INTERVIEW SCHEDULE & QUESTIONS POSTED ON FACEBOOK

SEMI-STRUCTURED INTERVIEWS ON RESEARCH PROJECT

Respondent's Name: Ten (out of twenty-five) Grade 11 Economics learners (Five interviews per day over a two-day period)

Date & Location: 2 & 3 July at South Peninsula High School

Time Begin & Time End: 8:35-8:50; 8:50-9:05; 11:05-11:20; 11:20-11:35; 13:05-13:20

Male or Female: Five Females & Five Males between the Ages of 16 and 17

Grade: 11

Interview will commence once the topic and objectives of the research have been communicated to the respondent and consent to the interview has been given by the respondent and conditions of participation in the project have been outlined in the consent form. Moreover, learners had to complete a preliminary assignment (as a way of initiating them into the language of the research) based on the three films that made up the focus of the investigation. In addition, learners had to participate in a Facebook group discussion over a period of three weeks. The Facebook group discussions will be filed as snapshots and later analysed by me.

Specific Interview Questions

1. What in your view involves learning about education for social justice?
2. How has your knowledge of the economy, society and the markets improved?
3. How have your analytical skills to reason and evaluate improved?
4. How have you become more aware of improving the living standard of people in society?
5. How can you now deal better with contemporary societal, economic and political issues?

Questions Posted on Facebook Group Site

6. What impact does sustainable development have on a socially just society in reference to the film, 'An Inconvenient Truth'?
7. What can learners do as citizens to ensure a sustainably just society?
8. What can learners do in their society to ensure economic development?
9. How has the film 'The Gods Must Be Crazy' assisted you to broaden your understanding of economic development?
10. What impact does equality/equity have on a socially just society?
11. How did the film 'Into the Wild' increase your understanding of equality?

UNIVERSITEIT•STELLENBOSCH•UNIVERSITY
jou kennisvennoot • your knowledge partner

STELLENBOSCH UNIVERSITY

CONSENT TO PARTICIPATE IN RESEARCH

A Discourse Analysis of Education for Social Justice Focusing on Sustainable Development, Equality and Economic Development: Implications for Teaching and Learning

You are asked to participate in a research study conducted by Zayd Waghid (B.Comm, PGCE, BEd Hons, MEd), from the Department of Education Policy Studies at Stellenbosch University. *The results of this study will contribute to a PhD dissertation.* You were selected as a possible participant in this study because you are a Grade 11 Economics learner and the study involves finding out how teaching and learning for social justice can be implemented through the use of visual literacy (more specifically, film).

1. PURPOSE OF THE STUDY

The study aims to find out learners' understanding of education for social justice with an emphasis on three aspects: sustainable development, equality, and economic development. In the main, the study aims to use three films – 'An Inconvenient Truth', 'The Gods Must Be Crazy' and 'Into the Wild' as forms of visual literacy to show as to how teaching and learning can be more directed at establishing socially just classroom relations. This means that learners and educator occupy an equal space in the classroom where no one can silence the other. The purpose of the study is to enable more engagement of learners in classroom activities and how their understandings of an education for social justice can be enhanced.

2. PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

To watch the three films mentioned above; to answer questions about the films in relation to sustainable development, equality and economic development; and to participate in conversations on a Facebook group where you can offer your opinions about the three concepts mentioned in relation to an education for social justice. In addition, you avail yourself to be interviewed for fifteen minutes in relation to your experiences of the films during the first week in July.

3. POTENTIAL RISKS AND DISCOMFORTS

There are no risks involved except that you will be asked to be respectful in your comments about other learners' ideas placed on Facebook. This does not mean that you will not be challenged by other learners about your views. In this sense risk taking to be challenged and asked to come up with more informed views is not intended to cause you discomfort. Rather, you will be asked to speak your mind in a polite manner that does not unsettle another learner.

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

You will learn to use film to improve your understanding of concepts in the Economics curriculum. You will analyse and develop ways to solve problems. You will also understand economic and education policy in relation to achieving social justice.

5. PAYMENT FOR PARTICIPATION

No payment.

6. CONFIDENTIALITY

Although your names on Facebook are you real names, the publication (doctoral dissertation and journal articles) that will ensue from this study will use pseudonyms. The Facebook group site to which you have access with your own password will be locked by my on completion of the project three months after it started. I will take screenshots of the comments for my analysis and will store the data on my pc which has a password.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact Zayd Waghid (myself) or my promoter Prof B Van Wyk at 021 808 2419.

9. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to *me* by Zayd Waghid in *English* and *I am* in command of this language. *I* was given the opportunity to ask questions and these questions were answered to *my* satisfaction.

I hereby consent voluntarily to participate in this study. I have been given a copy of this form.

*_____

Name of Subject/Participant

_____

Name of Legal Representative (if applicable)

_____ 17 June 2013

Signature of Subject/Participant or Legal Representative **Date**

SIGNATURE OF INVESTIGATOR

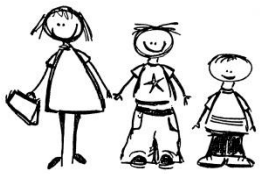
I declare that I explained the information given in this document to *_____ [*name of the subject/participant]. [H*e/she] was encouraged and given ample time to ask me any questions. This conversation was conducted in English by myself (Zayd Waghid).

*_____

Signature of Investigator Date

	STELLENBOSCH UNIVERSITY

PARTICIPANT INFORMATION LEAFLET AND ASSENT FORM



TITLE OF THE RESEARCH PROJECT: A Discourse Analysis of Education for Social Justice Focusing on Sustainable Development, Equality and Economic Development: Implications for Teaching and Learning

RESEARCHERS NAME(S): Zayd Waghid

ADDRESS: 16 Carp Road Zeekoevlei 7941

CONTACT NUMBER: 0832050743

***What is RESEARCH*?**

Research is something we do to find/construct **NEW KNOWLEDGE** about the way things (and people) work. We use research projects or studies to help us find out more about learners and educators and the things that affect their lives, their schools, their families and communities. We do this to try and make the world a better place! Therefore, my focus is on social (for society) justice (fairness and equality) and education (how human engage with one another such as learners and educators).

What is this research project all about?

In this project I want to find out as to whether teaching and learning, if supported through visual literacy (more specifically the ideas and practices explained in three films – 'An Inconvenient Truth', 'Into the Wild', and 'The Gods Must Be Crazy'), can improve learners' (your) understanding and my own understanding of education for social justice. I will focus on three themes, namely sustainable development, equality and economic development as themes that appear in the Economics Grade 11 curriculum in particular the learning goals. Whether the learning goals are linked to the achievement of sustainable development, economic development and equality/equity is the reason for this investigation. Your role as learner involves finding out as to whether an education for social justice can be cultivated in classroom activities supported by the use of Facebook discussions.

Why have I been invited to take part in this research project?

Learners in Grade 11 doing Economics are invited to participate in order that their understandings of education for social justice can be enhanced. Through this project the learning goals of the Grade 11 Economics curriculum can be realised by learners. And, being exposed to the three films mentioned earlier, learners are afforded an opportunity to use visual literacy to connect their learning more to practices of talking back to one another, reflecting on one another's views, and agreeing or disagreeing with one another – a matter of participating in deliberative action.

Who is doing the research?

The research involves Grade 11 learners at South Peninsula High School and I, who collectively want to enrich our understandings of the Economics curriculum in relation to education for social justice.

What will happen to me in this study?

The participant is expected to analyse three films and to give their opinions in an assignment, short interview, and comments posted on a Facebook group site. This project is not an examination but rather a way as to how learning and teaching can be more directed to achieving the goals of the Economics curriculum.

Can anything bad happen to me?

There are no risks involved and learners are encouraged to treat one another with respect when providing their public comments on Facebook.

Can anything good happen to me?

The learner will increase his or her understanding of an education for social justice in relation to sustainable development, equality and economic development. Opportunities will be afforded learners to exercise their voices – a matter of being heard in the classroom.

Will anyone know I am in the study?

Yes, the School Governing Body as a representative body of parents, and management of the school, as well as my colleagues.

Who can I talk to about the study?

Fellow learners and I as educator on Facebook and in person will always be engaged.

What if I do not want to do this?

This is a voluntary project and participation is not compulsory. You will therefore not be penalised for marks.

Do you understand this research study and are you willing to take part in it?

YES	NO

Has the researcher answered all your questions?

YES	NO

Do you understand that you can STOP being in the study at any time?

YES	NO

*_____ 2 July 2013

Signature of Learner Date

Approval Notice
Response to Modifications- (New Application)
27-Jun-2014
WAGHID, Zayd
Proposal #: HS1052/2014
Title:
A Discourse Analysis of Education for Social Justice focusing on sustainable development, equality and economic development: Implications for teaching and learning

Dear Mr Zayd WAGHID,

Your **Response to Modifications -** ***(New Application)*** received on **17-Jun-2014**, was reviewed by members of the **Research Ethics Committee: Human Research (Humanities)** via Expedited review procedures on **25-Jun-2014** and was approved.

Please note the following information about your approved research proposal:

Proposal Approval Period: **25-Jun-2014** -**24-Jun-2015**

Please take note of the general Investigator Responsibilities attached to this letter. You may commence with your research after complying fully with these guidelines.

Please remember to use your **proposal number** (**HS1052/2014**) on any documents or correspondence with the REC concerning your research proposal.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.

Also note that a progress report should be submitted to the Committee before the approval period has expired if a continuation is required. The Committee will then consider the continuation of the project for a further year (if necessary).

This committee abides by the ethical norms and principles for research, established by the Declaration of Helsinki and the Guidelines for Ethical Research: Principles Structures and Processes 2004 (Department of Health). Annually a number of projects may be selected randomly for an external audit.

National Health Research Ethics Committee (NHREC) registration number REC-050411-032.

We wish you the best as you conduct your research.

If you have any questions or need further help, please contact the REC office at 0218089183.

Included Documents:

Informed consent form
Interview schedule
WCED permission letter
Assent form
DESC application
Permission letter_school
REC application form
Research proposal

Sincerely,
Clarissa GRAHAM
REC Coordinator
Research Ethics Committee: Human Research (Humanities)

Investigator Responsibilities

Protection of Human Research Participants

Some of the general responsibilities investigators have when conducting research involving human participants are listed below:

1.Conducting the Research. You are responsible for making sure that the research is conducted according to the REC approved research protocol. You are also responsible for the actions of all your co-investigators and research staff involved with this research. You must also ensure that the research is
conducted within the standards of your field of research.

2.Participant Enrollment. You may not recruit or enroll participants prior to the REC approval date or after the expiration date of REC approval. All recruitment materials for any form of media must be approved by the REC prior to their use. If you need to recruit more participants than was noted in your REC approval letter, you must submit an amendment requesting an increase in the number of participants.

3.Informed Consent. You are responsible for obtaining and documenting effective informed consent using **only** the REC-approved consent documents, and for ensuring that no human participants are involved in research prior to obtaining their informed consent. Please give all participants copies of the signed informed consent documents. Keep the originals in your secured research files for at least five (5) years.

4.Continuing Review. The REC must review and approve all REC-approved research proposals at intervals appropriate to the degree of risk but not less than once per year. There is **no grace period.** Prior to the date on which the REC approval of the research expires, **it is your responsibility to submit the continuing review report in a timely fashion to ensure a lapse in REC approval does not occur.** If REC approval of your research lapses, you must stop new participant enrollment, and contact the REC office immediately.

5. Amendments and Changes. If you wish to amend or change any aspect of your research (such as research design, interventions or procedures, number of participants, participant population, informed consent document, instruments, surveys or recruiting material), you must submit the amendment to the
REC for review using the current Amendment Form. You **may not initiate** any amendments or changes to your research without first obtaining written REC review and approval. The **only exception** is when it is necessary to eliminate apparent immediate hazards to participants and the REC should be immediately informed of this necessity.

6.Adverse or Unanticipated Events. Any serious adverse events, participant complaints, and all unanticipated problems that involve risks to participants or others, as well as any research related injuries, occurring at this institution or at other performance sites must be reported to Malene Fouch within **five (5) days** of discovery of the incident. You must also report any instances of serious or continuing problems, or non-compliance with the RECs requirements for protecting human research participants. The only exception to

this policy is that the death of a research participant must be reported in accordance with the Stellenbosch University Research Ethics Committee Standard Operating Procedures. All reportable events should be submitted to the REC using the Serious Adverse Event Report Form.

7.Research Record Keeping. You must keep the following research related records, at a minimum, in a secure location for a minimum of five years: the REC approved research proposal and all amendments; all informed consent documents; recruiting materials; continuing review reports; adverse or unanticipated events; and all correspondence from the REC

8.Provision of Counselling or emergency support. When a dedicated counsellor or psychologist provides support to a participant without prior REC review and approval, to the extent permitted by law, such activities will not be recognised as research nor the data used in support of research. Such cases should be indicated in the progress report or final report.

9.Final reports. When you have completed (no further participant enrollment, interactions, interventions or data analysis) or stopped work on your research, you must submit a Final Report to the REC.

10.On-Site Evaluations, Inspections, or Audits. If you are notified that your research will be reviewed or audited by the sponsor or any other external agency or any internal group, you must inform the REC immediately of the impending audit/evaluation.